CHRISTIAN REGISTER
AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

S. B., AND S. K. L., EDITORS PRO TEM. BOSTON, SATURDAY JUNE 5, 1841. NO. 1079.---VOL. XX.—NO. 23.

RELIGIOUS MISCELLANY.

SIXTEENTH ANNUAL REPORT.

[Extracts from the Report of the A. U. A., read at their meeting last week.]

This is the Sixteenth Anniversary of our Association. And in reviewing the period that has elapsed since its establishment—the opposition it had early to encounter—its first comparatively feeble efforts—and its subsequent prosperity and econstantly increasing usefulness, we find much to strengthen our faith in its objects, and to excite us to renewed exertions in the work in which we are engaged. We see new fields of usefulness opening from year to year; learn more of the condition of the Churches; and feel more and more the importance of missionary efforts—of promoting the spead of the Gospel—of sending abroad to our less favored brethren in various parts of the country those truths which we so highly prize—which are the light and the joy of our souls.

The course pursued by the Executive Committee the past year is similar to that of the two or three preceding years. Their great object has been, to learn the religious wants of the denomination, and, as far as possible, to supply them.

The General Secretary has accordingly carried on an extensive correspondence. He has delivered addresses and formed Associations; has attended to the Tract Department, and to the financial concerns of the Association; and has devoted a portion of his time to travelling and missionary labors.

Tract Department.

We have been desirous of diffusing abroad a spirit of Christian forbearance and toleration—a disposition among Christians to allow to others the privileges they claim for themselves.

We have aimed to promote religious progress—progress in divine truth, in rightly understanding the pages of revelation; and progress in the Christian life—in spirituality, in love to God, and love to man.

And in the selection of our Tracts we have kept these objects in view.

We have published monthly between 5 and 6000 Tracts.

They are on the following subjects.

'The Doctrine of the Cross.' By Rev. J. W. Thompson. 'The One thing needful.' By Rev. Thomas B. Fox. 'The Scripture doctrine of Regeneration.' By Rev. C. W. Upham. 'The power of Unitarian Christianity to produce an enlightened and fervent Piety.' By Rev. Dr Channing. 'An Individual Faith.' By Rev. George E. Ellis. 'How to spend holy time.' By Rev. Dr Ware Jr. 'On the new Birth.' By Rev. Frederick T. Gray. 'On Prayer.' By Rev. John H. Morrison. 'Reasons offered for his opinions,' &c. By Samuel Eddy LL. D. 'Man born upright.' By Rev. A. B. Muzzey. 'Unitarianism Defined and defended,' from the Liverpool Controversy. These together with the Annual Report constitute the 14th volume of our Tracts.

There has been an increasing demand for our publications. And during the past year they have been very extensively circulated. Applications have been made for them from all parts of the United States. And we have, by request, sent them to Canada, to England, to the Sandwich Islands, and the Society Islands.

By our correspondents we learn that they have been gladly and gratefully received, and have done much good.

Missionary Operations.

The Committee are more and more convinced of the importance of missionary operations. We see many of our faith so situated that they cannot worship God in accordance with their views and feelings—many, especially in the more distant parts of the country, who can seldom hear the voice of the preacher, and are in a measure cut off from Christian influences. Our sympathies are called forth; and we rejoice to supply their wants,—to send out the missionary to 'the waste places of Zion'—to carry, as it were, the bread of life to those whose souls are suffering for want of spiritual food. The number of preachers employed by us the past year is 10. They were good and faithful missionaries, and their labors have been blessed. They have formed Societies, established Churches, Sabbath Schools, and Bible Classes; and done much to instruct the ignorant and reform the vicious among the poor. In many places they have awakened a new and deep interest in religion, and have strengthened and comforted our distant brethren. There is much that is encouraging in the condition and prospects of our new Societies at the West. Churches have recently been built at Chicago, Quincy and Hillsboro', Ill. And if, in addition to funds already raised, some farther aid can be procured from New England, others in that part of the country will be erected during the coming year. The Committee would express their thanks to the benevolent individuals who have aided in the establishment of religious institutions in the Western States. And they trust that Providence will raise up new friends and benefactors to this philanthropic and truly Christian work.

Besides those which have sprung up during the year in various parts of the country, new Societies have recently been formed in Rockford, Ill., Rahway, N. J., Vernon, N. Y., Frankfort, Me., Manchester, N. H., Cabotville Mass., and Boston.

As the friends of uncorrupted Christianity, we have aimed to diffuse abroad, by our publications and our missionaries, correct views of religion; and thus to meet the wants of many in every part of the country who are dissatisfied with the popular faith, and will never receive it; and who must have a pure and rational religion, or ere long they will have no religion.

As the advocates of religious freedom, we have been disposed to allow to others the privileges we claim for ourselves. But we feel that on this subject we have yet much to do—that some of the great principles of Protestantism, 'The sufficiency of the Scriptures,' for instance, and 'the right of private judgment' should be better understood and more sacredly regarded; so that we and all Christians can enjoy equal rights and privileges.

Other denominations have in some instances manifested towards us a more tolerant and kindly spirit than formerly. But our religious rights are yet invaded. Whoever has looked at all upon the religious movements of the past year, will see abundant proofs of this in what has come from the pulpit and the press;—in the excommunication of our brethren from the Churches of Christ, of which they were exemplary members, and in united efforts among the clergy to exclude individuals of our faith from a participation with others in philanthropic objects, even in the circulation of the Holy Scriptures.

Let it not, then, be said that our system of faith has done its great work. No. Far from it. It has not done its work here, or any where. It has much yet to do for the truth,—the truth as it is in Jesus—for that Christian love, without which faith and hope are vain, and that glorious liberty wherewith Christ hath made us free.

The Committee are happy to state that, as a denomination, we have great reason at this time to congratulate ourselves on our prosperous condition.

If it be said that we have trials among us, it must be remembered that the same is true of all other denominations. It is believed however that we have fewer than others, excepting those on account of our faith; and in them we *glory*, and *will* glory.

If it be said that some of our faith have joined other Societies, it must be considered that the number of such is comparatively very few; so few that they scarcely deserve to be named—and that although they have changed their Churches, they have not essentially changed their faith. No. Where one has changed his faith and gone out from us, ten at least have embraced our views and espoused our cause, as the cause of God. We have from our correspondence seen proofs of this in every part of the country. And besides the many laymen who have embraced our faith, several Trinitarian clergymen of great worth and respectability might be named; of whom three, educated in a neighboring Theological Institution, have, from a careful and prayerful examination of the Scriptures, become Unitarians, and during the past year have been settled over important Societies in this State.

Our responsibility as a denomination is greater than we have words to express. We have much to do in the cause of Christ, and for the advancement of his kingdom—the kingdom of truth and righteousness. We are the guardians of God's holy truth. And it is our duty to make it more known;—to send it abroad to those who are in comparative darkness, and need its light and its guidance. The command of our Savior, 'to preach the Gospel to every creature,' was by no means confined to his immediate followers. It addresses itself to Christians in every age of the Church. It teaches us a most important duty—and we are under strong obligations to make efforts for the spread of the Gospel and the salvation of men.

The more the Committee have known of the spiritual wants of the country, the more deeply have they felt the importance of supplying them. There is a call which comes to us from almost every part of the land, like that in Apostolic times, 'Come over to Macedonia and help us.' This call is loud and monitory. It comes from the depths of the human soul, and is, as it were, the spirit of God, speaking to us. Its language is, 'Freely ye have received, freely give.' Help us to build up the cause of Christ, and uphold the ark of God. Send us your publications and your missionaries ere the thick darkness of irreligion and sin settle forever upon these fair and broad regions. Send us a pure and reasonable religion, the unclouded light of the Sun of Righteousness, from the East; and it will shed here a lasting glory, and make glad the hearts of many who can never forget their native New England. Sow here the good seed now, and soon there will be a rich and glorious harvest. Think of us in this our day of weakness, and when our days of strength shall come we will remember our obligations to do the same for others. Remember *us* who have worshipped with you at the same altars, and we will never cease to remember *you* at our domestic altars, and at those altars which we are now rearing to God on the prairie and by the rivers of the West, and *God* will never cease to bless you.

This cry comes to us as Christians and as Philanthropists. And our hearts must be cold and dead if we do not heed it. 'The time is short.' Our opportunities of thus blessing our fellow-men are rapidly passing away. *They* will soon be called to *their* account and we to *ours*. The period is near when we shall see more clearly the inestimable worth of the soul; and when the thought of having been instrumental in the salvation of a single human being, will be of more value to us than the world and all it contains.

'If ye know these things, happy are ye if ye do them.'

WARREN STREET CHAPEL.

We have taken what follows from an interesting Report presented by Rev. C. F. Barnard to the Association for the support of the Warren Street Chapel, at their last Annual Meeting.

My Friends,—I beg leave to avail myself of the present occasion to lay before you the Fourth Annual Report of the Institution. And before entering upon the review which is thus presented of the past year, justice to our own feelings requires us to say that at no former period have we had greater reason to rejoice in the providence that has attended the progress of our work.

The Sewing School is reported by the lady who has the charge of it, as never having been in a more gratifying condition. The number of pupils is 160, among whom an enlarged proportion, this year, has been observed of those particularly in want of instruction in plain sewing and the use of the needle. There are 14 teachers, with one superintendent.

The school, of writing and arithmetic, for girls who are unable, on account of their engagements, to attend the public schools, has been continued two hours on Friday afternoons, under the care of a single teacher.

The Evening School for boys has been open two hours on Tuesdays and Fridays. I have continued to superintend and conduct it, with the assistance of three young gentlemen for the first evening, and three others for the second. This was a better provision than that of former years, and attended with proportionate advantages. The boys have numbered about 125—forming a slight increase.

The Sunday School has been continued twice each Lord's day. The youngest department, or Infant School, contains 41 boys, 56 girls, one teacher, and one assistant; the second department, 81 girls, 11 teachers, and one superintendent; the third, 119 girls, 15 teachers, and one superintendent; the fourth, 183 boys, 13 teachers, and one superintendent. The whole number is 227 boys and 256 girls, or 483 pupils, under the charge and instruction of 33 ladies and 12 gentlemen. Order, stillness, and general facility in teaching follow the distribution of the school through so many rooms. A proper degree of superintendence could scarcely be exercised in any other way of such large numbers and of so many ages. I would testify to the very important assistance which I have received from the several superintendents, in the general oversight and charge of the school, and render similar acknowledgments in my own name and that of the superintendents, to the teachers respectively. Their interest and exertions—and not their number alone—are worthy of notice.

The pupils have met their teachers for class-instruction every Sunday afternoon. General lessons have been given in the morning, under the direction of the gentlemen, greatly to my relief and to the benefit of the children.

At the close of each school the Chapel services have taken place at the usual hours of public worship. We have had good audiences through the year. The chief aim has been, as heretofore, to meet the wants and comprehension of children.

Mr Bird, the leader of the choir, has lately formed a large class in vocal-music. A low entrance-fee is charged in the hope of increasing punctuality of attendance and interest in the instruction on the part of the pupils. We trust the attempt, together with the attention which this branch receives in the Grammar Schools, under the benevolent auspices of the city, may bring forward and train a large number of voices to unite with the choir in supporting the sacred music of the Sunday School and Chapel. Experience leads us to set a high value upon this department of art, as a means of moral influence, and an accompaniment, at least, of religious worship.

The Sunday School Library, and that for older persons, have been freely resorted to during the year. The former is open on Saturday afternoon, the latter on Wednesday evening. The circulation has been very large. In most cases, the books are sought with avidity and apparently used to the desired purpose.

A number of books attached to the Sewing School are loaned once a month to the pupils, and found to be very acceptable and useful.

Besides the direct means of intellectual culture or practical training, together with those of moral and religious influence presented in the several schools and in the Chapel services, it will not be forgotten how much time and attention are due to the practice of visiting the families connected with the Institution. The superintendents and teachers have rendered themselves of great service in this way. My own visits have been extended to 324 families.

I have continued to find the condition and prospects of the poor of this community improving. The meetings of the Delegates of the Benevolent Societies, for concert of purpose and action, the operations of the Society for the prevention of Pauperism, and particularly, if one of their number may say so, the endeavors of the Ministers at Large and City Missionaries, have been attended with beneficial results. The spirit of self-support and independence is diffusing itself. Indiscriminate alms-giving and street-beggary are decreasing. And, to embrace the whole field in a single view, there is ground to hope that pauperism, degradation and crime will eventually give way before the remedial and preventive measures whose fruits already gladden and adorn our beloved city. At no period has my conviction been stronger of the general advance of the good work. Never have I had more reason to recall with gratitude the providence which suggested those movements, for this end, which have been pursued in our Institution through your kindness and the divine support.

NEWTON, LOCKE, MILTON.

Whose names have become household words, in all the dwellings of a reading and intelligent community? I answer, the names of Newton, and Locke, and Milton; and yet Newton, who not only read the stars—and Locke, who not only penetrated with patient study the secrets of the mind—and Milton, who not only soared into the heaven of poetry, and 'passed the sapphire blaze, and saw the living throne'—all of whom read their Bibles too, and wrote largely upon the Scriptures—all these, after laborious investigation, concurred in rejecting the doctrine of the Trinity. What these men believed, is not to be accounted of mushroom growth. They were men not of parts and genius only, but men of solid and transcendant acquisitions and ever-during fame. I would not name them in the spirit of vain and foolish boasting. But I do say—and I would urge this consideration particularly—I do say, that the extraordinary circumstance, that these three men have been as distinguished for their study of the Bible, as they have been otherwise distinguished among the great and learned men of England—that this circumstance should lead every man to pause, before he rejects a doctrine which they believed. Much more does it become men of inferior parts and little learning, to abstain from pouring out contempt and anathemas upon a doctrine which Newton, and Locke, and Milton believed.

BORN AGAIN.

It is as true now as it ever was, that 'except a man be born again,' born from a sensual to a spiritual life, born from moral indolence and sloth to sacred effort and watchfulness and faith,—born from a worldly to a heavenly hope, he cannot see the kingdom of God. No matter what we call it,—conversion, regeneration, or amendment,—it is the great thing. It is the burden of all religious instruction. Let no one be so absurd or so childish, as to say, that conversion is not preached among us, because the words, 'regeneration,' 'new creation,' 'born again,' are not continually upon our lips. We use these words sparingly, because they are constantly misapprehended. But the thing,—the turning from sin to holiness, the forsaking of all evil ways by repentance, the necessity of being pure in order to being happy here and hereafter,—what else is our preaching, and your faith? What, but this, is the object of every religious institution, and precept, and doctrine? What, but this, is every dictate of conscience, and every command of God, and every admonition of providence? For what, but this, did Jesus die, and for what else is the spirit of God given? What, but this, in fine, is the interest of life, and the hope of eternity?

JESUS WEPT.

Why this? What draws this expression of one so inured to toil and pain, and yet so quiet withal? What moves the Lord of lords to tears,—a sight, at which angels might stoop with pity, and humbly ask to leave their seats of bliss, to minister to him and soothe his troubled spirit? he has borne the insults of a reviling world. For his life, he has walked in another way than that in which his assembled enemies might have witnessed his love, and listened to his words of peace.

With manly independence, he has heard the secret murmurings and surmisings of the crowd, as unheeded, he passed their midst. Unmoved he could stand in Pilate's judgment Hall, could see the secret movements of the judges, who found no fault, and yet dared to accuse and condemn him. In answer to their charges, he fearlessly advanced the truth, so obnoxious to his accusers. Had he a hard heart, that these things could not express his grief, that thereby he might labor for a guilty man. For what does Jesus *now weep*?

He sheds not tears of discontent. He had come to gather lost and wandering sheep into his fold.

He calls them, and promises to be their shepherd, to take them in his arms when weak, to lead them to pastures of living green. They heed not his voice. They choose the dark and barren paths that lead them to want and ruin. In return for his offers of love, they abuse him. Where is the man to be found, who has known such change from riches to poverty, from honor to shame? From the realms of bliss, where his praise was sung by myriads who joyfully laid their crowns at his feet, he has come to his own, and his own receive him not. His chief delight was that 'he dwelt in the bosom of the Father.' It was his joy, with fillial love, to unite with his Father, in all his works of creation and providence. But now, he has not where to lay his head. Instead of being greeted to this world, as the Herald of pardon, the Savior of the lost, treated with respect by the great and the mighty, and by them provided with the richest entertainments the world can furnish, as would seem consistent with his dignity,—his name is cast out as evil. Where is the man under like circumstances, who sheds not tears of discontent.

These tears are not those of penitence. Jesus grieves not for some thoughtless word or action on which the suspicious multitude will dwell with delight, taking occasion to scoff at his character as the Son of God, and at his revelation of God's will. He could not regret the least action of his life.—much less, sorrow over it, as displeasing to his Father, or injurious to those sinful beings whom he has loved.

They are tears of sympathy. He stands by the tomb of one he loved. With him stand the bereaved sister. In this retired family, he has spent many refreshing hours when returned from a day of toil in the crowded city. He was ever bid welcome to their humble cottage, where he realized such peace as he would not have found, had the gates of the rich and proud admitted him to their Halls. With Martha, Mary and her brother, he had talked of all that was dear to him, of his compassionate desires toward the world, of the means which he would employ to bless and enlighten. Their hearts were open to relieve, to sympathize with him, in his joys and sorrows, for all were influenced by the same motive, love to God. And now the hand of death has removed the only brother. Buried from their sight is the form which they have so rejoiced in, while the sanctified spirit has sought its home. The sisters feel that any other stroke would have been less severe. In their sorrow they send for their Divine friend, who refuses not his presence. He knows the mysterious events which are to follow, yet he stands with Martha and Mary at the tomb of Lazarus, and weeps. Every generous, benevolent feeling of his heart is touched. What comfort do these tears afford to the wounded hearts of the sisters! What an abundant compensation for the least service they may have done their friend! Let the bereaved now be comforted, for it was at the grave of Lazarus that 'Jesus wept.'

TRINITARIAN DOXOLOGIES UNSCRIPTURAL.

The fact is, and I must assert it, that the Trinitarian, with all his assumptions of exclusive reverence for the Bible, does *not* adhere to the Bible as his opponent does. If he would vindicate his claim, I should be glad to see a little more regard for Scripture usages in his doxologies and ascriptions. From all pulpits, at the close of almost every prayer, may be heard, on any Sunday, *formulas* of expression like these—nowhere to be found in the Bible—'And to the Father, the Son, and the Holy Ghost, be all honor and glory:'—'To the holy and ever blessed Trinity;—one God, the Father, Son, and Holy Ghost, be equal and undivided honors and praises.'

And yet those who pass upon us such unscriptural theories, as we think them, and are constantly swaying the public mind, by using such confessedly unscriptural language, are, at the same time, perpetually charging us with rejecting the Bible and relying on our presumptuous reasonings, and with leaning, and more than leaning, to infidelity.

CIRCULATION OF UNITARIAN PUBLICATIONS.

The mind of the country is awake, inquiry is active; our books and pamphlets are eagerly read by many to whom they are new, and to whom they unfold a new page of the religious life. They reveal to some the unsuspected fact, that while imagining themselves Calvinists, as they had been educated to be, their minds have been imperceptibly breathed upon by another spirit, and have drifted away to a more liberal faith; while others,—we thank God,—have been directly converted by them to the Unitarian interpretation.

Yet with this encouragement to active exertion, how slight the efforts that have been made! how few of us make it any part of our concern to circulate, or to promote the circulation of our theological publications, to carry them with us, to lend them, to recommend them, to have them lying on our tables, to scatter them when we travel, to send them to a distance. A few do thus, and considering how few, it is remarkable how great are the effects. If all did likewise, what might not be hoped! Let us ask, whether we ought not. Let us reflect whether there be not a special obligation on us, because of our peculiar relation to the Christian community—cut off as we are, and denounced, and the truth we love every where decried? Being defamed, should we not entreat? Being misrepresented, should we not appeal? When every method is used to prevent our gaining a fair hearing for the word which God has entrusted to us, should we not use every method to win, or even extort, a fair hearing? When we are so placed, that, if you lend a friend a volume of Priestley's Sermons, an orthodox neighbor thinks it right furtively to remove and lose it; if you lay tracts on the table of a steam-boat, he cautiously drops them into the water; if you lend the most innocent work of devotion by a Unitarian author, he feels it a duty to make it suspected as unsafe and poisonous;—when such things are, is it not a duty to press more and more urgently the means of light and truth; to diffuse yet more and more actively those works which shall disabuse men of their false impressions, and substitute knowledge for error? So let it be. Send out more light! the dark world waits for it. Make the day dawn and the day-star arise! In the morning sow your seed, in the evening withhold not; the hungry world waits for the harvest. Send forth your messengers to the highways and hedges, and compel them to come in. Multiply your witnesses. Let them fly upon every wind; in such numbers that they cannot be annihilated; and for each that is destroyed, let two take its place. Let it be seen that we are engaged in earnest in our share of the work of enlightening society by a pure doctrine; that we are bound to it as Christians, as patriots, as reformers; that we mean to do it, come what may; that the truth which God has entrusted to us, shall not die in our hands; its blood shall not stain our garments; if the Reformation does not go on, and Christendom still holds back deceived and darkened, the blame shall be on other heads than ours.

A WORD TO THE WISE, &c.

I cannot but apprehend, that we, Unitarians, should peculiarly take home to ourselves the warning to be doers of our heavenly Father's will, instead of merely saying, Lord, Lord. We are too apt to glory in our freedom from antiquated error and our simple and accurate views of truth, without remembering how much these things enhance our responsibilities. Brethren, if we have a purer faith, we are bound to show it by our works, by a brighter piety and a more comprehensive charity. Where much is given, much will be required; and, if our hearts and lives are none the better for our belief, the correctness of our creed will only aggravate our guilt, and make our condemnation greater. Here lies our great danger. Every thing seems plain and easy. Mists are brushed away, metaphysical subtleties put to flight. He that runneth may read. The way is so plain that 'the wayfaring man, though a fool, need not err therein.' We can see all along the straight path to heaven. As we stand at its entrance, we can trace every step till it loses itself in the celestial city. But the path that lies so plain before us, and is open night and day, we feel that we can enter upon at any time, and are too apt to postpone it to the last moment, when the mists of age or death so becloud our sight, that we stumble even on a smooth way, and wander from a straight road. Be it not so with us, brethren. Let us not stand, like senseless guide-boards, pointing the way we will not tread. But let us show that ours is a doctrine according to godliness, by bringing forth most abundantly the fruits of a godly life.

SOME POINTS OF FALSE THEOLOGY.

According to the popular theories, the character of God is such, that he can never pardon the sinner till a full satisfaction is made to Him in the punishment of some victim. This simple statement, according to all human analogy, entirely excludes the attribute of mercy from the character of God. For what mercy is there in pardoning after the full punishment is inflicted—what clemency in remitting the debt after it is paid? But again, the popular theology declares that the Deity was satisfied by this punishments' falling on an innocent being. This statement, again, excludes the attribute of justice. For where is the justice of punishing the innocent for the guilty. The Bible says 'The soul that sinneth, it shall die—the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.' (Ezek. xviii. 20.) But the popular theology undertakes to *impute* righteousness to the wicked, and wickedness to the righteous. All this clouds the character of God. Add to this the doctrines of Decrees and Election, as commonly set forth, and the darkness is complete. We have a being whose law is to do his own will, not because it is holy, just and good, but because it is his will, and because being sovereign he can do it. And yet again, in order to excite fear, which always seems a more powerful principle than love to the heart not thoroughly Christianized—to excite fear, God is set forth as surrounded by the terrors of the Old Testament, instead of being regarded through his image in the new. He is represented as full of wrath against the sinner, while Christ every where teaches that he is full of love toward him. Just as far as this theology is believed, just so far is the character of God perverted from the real evangelical view. Just so far, God is made a vindictive, self-willed, arbitrary, and passionate being. We tremble while we write these words, but they are drawn from us by the deepest and clearest conviction that the unneutralized influence of the common theology would thus degrade our ideas of the Almighty. Thank God, it always is neutralized—by the common sense and common reason of mankind, and by the perpetual influence of the Gospel of Jesus Christ. While the New Testament remains in the hands of the people, no false theology can wholly obscure the face of our Heavenly Father. But so much of harm results from these opinions, that the Unitarians are well authorized to wage war against them.

AN ERROR CORRECTED.

We often hear it said, that sins are forgiven *for Christ's sake*, as if this expression were frequent in scripture. It is not so. In terms it occurs but once; 'And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.' (Eph. iv. 32.) The original is *in* or *through* Christ; which shows plainly its meaning. The word sake is more frequently connected with God, than with Christ. In the Old Testament, God is often said to do certain things 'for his name's sake,' that is, for his truth or glory. He is said to 'pardon for his name's sake,' and to redeem and save 'for his mercy's sake:' nor is it ever intimated, that he cannot pardon and save, except for the sake of another. But what is yet more to our purpose, we are called, in the above passage, 'to forgive one another, even as God for Christ's sake hath forgiven us.' Christ himself exhorts us to forgive, as a condition of being forgiven; to pray God to 'forgive us our debts, as we forgive our debtors.' Moreover he gives us the emphatic assurance,—'Forgive, and ye shall be forgiven:' and enforces the same by some of the most striking of his parables. (Matt. xviii.) What light does all this throw upon the nature and measure of the divine forgiveness! It forbids us to connect with God any terms or methods of pardon, on which we are not willing to act ourselves. It allows us to expect of God such terms, such disposition and treatment, as we extend towards others. It absolutely repels all idea of substitution and literal sacrifice, as prerequisites to pardon. For what good man, what kind parent, or just government, ever did, or ever could, deal with an offending brother, child or subject, on the principle of substitution, *the sacrifice of the innocent for the guilty?* Not one; no, not one.

ERRORS TO BE RID OF.

Archbishop Tillotson said of the Athanasian creed, that he wished the church of England 'were well rid of it.' There are other parts of her service which it is even more desirable that church should be well rid of. Familiarity may reconcile us to what is most offensive. But let us imagine it as possible that one should be ignorant of the errors prevailing among Christians, and, at the same time, penetrated with just conceptions of the Divinity. With what inexpressible astonishment and horror, would he listen for the first time to an assembly of Christian worshippers, thus addressing their God;

'By the mystery of thy holy incarnation, by thy holy nativity and circumcision, by thy baptism, fasting and temptation,—Good Lord deliver us.'

'By thine agony and bloody sweat, by thy cross and passion, by thy precious death and burial, by thy glorious resurrection and ascension,—Good Lord deliver us.'

How many join in these petitions with an intelligent belief of the propositions implied in them? I answer, *Not one;* for when understood, they cannot be believed. How many fancy that they believe them, having some obscure notions, which they think answer to what is intended? Certainly not a majority of those listeners who have at all exercised their reason upon the subject. But the doctrines implied are not doctrines of the church of England alone. Other churches and sects are equally responsible for their promulgation. And what must we think of the public sanction thus given to such representations of God and Christianity? What, in the present state of the world, will be the effect upon the religious sentiments of men, if absurdities so revolting are presented to their minds as essential doctrines of our faith? If there be any honor due to God, if Christianity be not a mere vulgar superstition, if there be any worth in religion, if any respect is to be paid to that reason which God gave us when he formed us in his own likeness, if any concern is to be felt for man who has been insulted and degraded, it is a matter of the most serious importance, that this solemn mockery

of all that is most venerable, and most essential to human happiness, should cease.

CHRISTIAN REGISTER.

BOSTON, JUNE 6, 1841.

INDIVIDUAL RESPONSIBILITY AS AFFECTED BY ASSOCIATED ACTION.

The anniversary meetings, held in this city last week, were among all denominations, certainly we think among Unitarians, more spirited and interesting than they have been of late years. There was a large representation from all parts of New England, and some of our brethren occupying responsible but solitary fields of labor in the west were also present. A strong feeling of sympathy, and a deep conviction of the importance of associated action and effort seemed to pervade all hearts. We presented a few thoughts on this topic in one of our papers two or three weeks since, and we ask leave now to recur to it.

The objection to associations, which, till recently, has had most weight with Unitarians, has been the idea that they were dangerous to individual liberty, that they laid a restraint upon individual independence of thought and action, made a man the instrument of a party instead of the servant of truth. Reasoning might have satisfied us, as time and experience have demonstrated, that this objection has no strong foundation in reality and is least to be urged by those who seem to make it of greatest moment. Any person having much individuality of character, and exercising much independence of opinion or conduct, under the ordinary arrangements and intercourse of society, will not lose that individuality, or relinquish an iota of that independence by associating himself with others, in extensive efforts to promote the increase of Christian influences in the community, and for the diffusion of those general principles of truth, which may be and are held in common by those, who have wide differences upon minor points and who yet exercise all desirable independence of thought and action. Experience has proved that the strongest bonds of sect and creed cannot hold in its trammels the free spirit, or check all individual, independent thought and action; and at this moment, it is not among Unitarians alone that there exists, what is deemed by many, a dangerous latitude of inquiry and speculation. It is to be found even in those denominations, that are bound by the fetters of a strict and nicely defined creed. Hence has arrisen recently a new objection to associations.

Formerly the cry was 'we will not lose our individuality, we will not come under the bondage of a sect.' Now the cry is 'we will not become responsible for the doctrines of a sect, or so connect ourselves with its associations and enterprises as to be held in any manner accountable for whatever new, strange, or heretical opinions any individual of that sect may please to entertain, preach or publish.' This is the last, the newest objection to associations, to united Christian effort and enterprise. 'We do not belong, and will not belong to any sect,' say some, 'we will not thus become responsible for others.' For ourselves we do not see the force of this objection. We suspect that, like those which have preceded it, it is sometimes a plea put in to excuse indifference and a want of Christian sympathy and interest, that it sometimes arises from a morbid sensibility to reproach and odium, and that it exaggerates the extent to which we become responsible for others, by being associated with them in moral and religious enterprises, and magnifies the evil of that responsibility, whatever it may be.

We are to some extent responsible for others, and cannot avoid it, because we are and must be to some extent, and in some way, connected with others. If we determine to bring ourselves down absolutely to our own single individual responsibility, we must retire into solitude, we must cut ourselves off from all civil, social or religious association with other men. We must not attend upon or help support any Church, or hear any person preach, or lift a finger in conjunction with anybody to do anything. But this would be folly and sin, a violation and neglect of duty. Did the world act upon this principle in relation to all objects, society would be disorganized, and men live in savage and solitary individuality—a condition of things not very desirable. We cannot and ought not therefore to act upon this principle in religion, we must connect ourselves with others. Our strength and our progress in all matters, as individuals and communities, come from our union. We must unite with others in objects for which we feel a common interest, at the hazard of being responsible in respect to those points in which others may differ from us. This responsibility is not so great or dangerous that it should deter us from all action and co-operation with others. When we attend a particular church and help support a particular preacher, we are not responsible for all that preacher's sermons, opinions and conduct. We may not always approve of them. He may often say things in the pulpit, advance opinions in which we do not entirely concur, adduce arguments in our judgment not conclusive; we are not responsible for his error or his logic. We continue to attend upon and support him, because we have a general confidence in his integrity and piety, a general conviction that he will commonly preach Christian truth and promote by his instructions Christian piety. We are not sectarian because we attend upon his preaching, nor are we responsible for it; neither should we become any more sectarian and responsible did we unite in and contribute towards those extensive efforts which may be made to diffuse those general views of Christian truth which are commonly preached at the church where we attend.

The objection, we have been considering, therefore, either proves nothing or it proves too much. If it be sound, if the principle upon which it is founded, is to be thoroughly acted upon, our churches must be dissolved, and all religious sympathy is at an end. We may not even stand up in prayer with another person, lest he be left to utter impiety and blasphemy, and we be responsible. If it is not sound, and is not to be acted upon in relation to our churches and usual religious sympathies and institutions, it is not to be acted upon in relation to those larger associations and enterprises, which take into view the whole community, our country, the world in its present and coming generations. We wish that some of those, who are so afraid of being held responsible for others through the ties of sect or association, had a little more fear of neglecting their own responsibilities, a little deeper conviction of the obligation they are under to aid by all fair and honorable and Christian means in the wide diffusion of truth and the promotion of universal piety.

MEETING OF THE SUNDAY SCHOOL SOCIETY.

At the late Anniversary of the Sunday School Society, Rev. Mr Frost, of Concord, said:

Mr President,—Having been requested to make a few remarks at this meeting, I did not feel at liberty wholly to decline. But thinking that short speeches are best on occasions like these, I shall endeavor to say what I have to say very briefly. I have been highly pleased with the prominence that has been given in the Report, and likewise in the labors of our agent, to the direct effort for cultivating the *religious* nature of the child. This I am persuaded is the deep, the crying want of society. There is much education, there is much refinement, there is much religious knowledge; but the sentiment of piety does not pervade and give a tone to society. This education and refinement is consequently to a great extent hollow and superficial. The sentiment of religion lies at the foundation of all excellence. I speak of religion in its highest and widest sense. As there is but *One*, that is good, in the highest sense, so there is but one principle of Divine goodness, and that is religion. It is the highest sentiment of the soul. It raises it above every thing sinful. It connects it with God, the infinite source of goodness. This is the holiest sentiment of the heart. It hallows all other sentiments. Truth becomes truer, friendship more sacred, goodness more tender and deep. It hallows the meanest condition in life. The chamber where the poor, forsaken woman is breathing out her soul so sweetly to God, the little cottage where the 'Dairyman's Daughter' held such high converse with her Maker, the hovel, where the incense of morning and evening worship goes up with such deep sincerity from the godly family; every such place is the very gate of heaven to us. We cannot pass by it, or even think of it, without being awed and elevated.

This sentiment is also the strongest in our nature. When thoroughly awakened, there is nothing that it will not enable the soul to bear and to do. I have seen it conquer the habits of a life of sin, the cravings of intemperance, the most violent passions, apparently without an effort. The peace and joy it brings soothe these cravings. It breaks the power of temptation. How can he relish the poor enjoyments of sin, who has so much sweeter enjoyments within? How can he thirst for outward greatness, who feels the divine reality in his soul? There is not one in this assembly, so highly endowed, so accomplished, that if destitute of this sentiment, all these accomplishments are not hollow and superficial. There is not one so ignorant, so humble, that if the heart is touched with the sentiment of a sincere piety, the loftiest and best mind in this assembly would not delight to commune with that individual.

The heart in its natural state, i. e. in its unperverted state, is also full of this holy sentiment. It is one of the most delightful views of our peculiar form of faith, that it enables us to look on the infant soul, not with the weight of hereditary guilt pressing on it, not with the doom of an accursed race to weigh it down, not with an innate depravity, to make it love iniquity more than holiness; but that it comes from the pure hands of God. His Son has said that of such is the kingdom of heaven. The heart of childhood is tremblingly alive to the religious sentiment. It overflows with awe and love at every manifestation of the wonders and goodness of God. This sentiment rises and checks the utterance, at the sight of every generous deed, of every noble character, and every exhibition of divine mercy. And the whole outward life is fitted to awaken and cherish this sentiment. The outward world, with its change of seasons; the daily experience of life, every trial and every mercy; the truth of the Gospel falling like the light of heaven, all awaken this holy sentiment, and lead the soul to the throne, to the very bosom of Infinite Goodness.

If this is all true, why then, it may be asked, is there so little religion in society and in the world? The answer is short, and it is but too obvious. It is education. We all know its power. It makes the only difference between the wildest savage of the rudest tribe, and the gentlest being in one of our most Christian families. And what influence has education on the culture of the religious sentiment? Alas! it is almost wholly opposed to it. On setting out in life, a thousand paths are presented to the child, a thousand voices invite this way and that; and too often, scarcely one friend, not even the *parent* points to 'the strait and narrow way that leadeth unto life.' While almost every other sentiment is daily exercised, *this*, the life of all excellence, is left dormant, except when it forces itself up from the deep fountains of the soul, or when it is awakened by some striking scene of God's works or providence, and then its expression is repressed. No wonder that it seems almost to die out in a multitude of instances and is so low in society.

It is to supply this *crying want*, that Sunday Schools were instituted. It is to take the child by the hand, and lead it, at the outset, into the strait and narrow way; it is to awaken this sentiment of piety, so high that it raises the soul above every thing that is mean, so holy, that it sanctifies every feeling and act so strong that it controls the passions and overcomes the world, and so lovely that it sweetens every blessing, even the hardships and sufferings of life.

And the means are scarcely less holy than the end. It is to act on the young mind by kindness and love, to set before it the brightest examples of excellence, to open the spiritual meaning in every flower and animal, and in every event of life; to unfold the great truths of the Gospel, until they lay in the mind like so many points of light by which to walk in this dark and uncertain world, and to see far into the infinite beyond. What young man or woman, what person still more advanced in years and in knowledge and piety, does not desire to engage in such a work? Who can look on society and not wish to give it a higher moral tone? Who can think of the temptations that await the young in life, and not wish to strengthen them for the hour of trial? Who can think of the happiness there is for the pure and pious soul on earth, and not wish to lead the young into those green pastures and beside the still waters? Who can see the young growing up around him and not wish to connect them to him by some holier ties than the formalities of society? It is surprising that any one can hold back in a work like this. And yet there are in almost every society, many, the most enlightened, the most influencial, the most pious perhaps, who will stand and look on and see a handful of teachers, most of them with less talents and attainments and social influence than they possess, struggling to promote these blessed objects in the Sabbath School without so much as raising a finger to help, or a voice to encourage them. If there are any such in this assembly, I would appeal to you, my friends, as you desire the spread of religion on earth, the happiness of the young, the honor of God, to come into the Sabbath School, turn the whole force of that social influence, which is so readily given for worldly purposes, on the side of religion. Come in, until the whole weight of talent and social influence and piety in each congregation is combined in this work; until an enthusiasm is awakened in children and youth, aged and middle aged, for piety and spiritual excellence, such as now exists for wealth and honors. So long as there is one child in any congregation waiting and desiring to be made good and holy; or who may be *made* to desire it; and so long as there is one person more capable than the rest, or capable of doing any thing, if others will not, to save that child from ignorance, from temptation, from a life of irreligion, I see not how such an one can answer it to society, to that child, to God, in the great day of accounts for such a neglect of duty.

REV. MR. LOTHROP'S REMARKS.

Mr Lothrop said he rose simply to express a single thought, and should not occupy the attention of the meeting with any attempt to illustrate and unfold it. 'I was much impressed,' he said, 'Mr President, by all the remarks made by my brother from Newburyport, Mr Fox. Every one must admit them to be just and true. I was particularly interested in what he said respecting the feeling with which the Sunday school teacher should enter upon and regard his duty and office; that he should look upon it as a *permanent* work; not as something which he had undertaken for a short time, while it was convenient and agreeable, but as something permanent, an office he meant to discharge while health and strength permitted, a means of usefulness and of religious influence to be used throughout his life. In harmony with this remark, I would urge the importance in a Sunday school teacher of a spirit of calm, determined, persevering faith, in opposition to that spirit of confidence and extravagant expectation on the one hand, and of despondence and discouragement on the other, which is so frequently exhibited. Every one, who has had much experience in Sunday Schools, knows that commonly the teacher enters upon his work with extravagant expectations of success. He is moved to it by a benevolent impulse. His feelings and imagination pourtray it to him in bright colors. He thinks it will be an easy and delightful, as well as a glorious and noble thing to take a young immortal spirit, in the freshness of its innocence and purity, before the world has seized and marked it for its own, before evil and selfish passions have corrupted and betrayed it, and mould it to Christian virtue and piety, establish it in Christian principles and affections, form it in temper and character to a resemblance of Jesus Christ, and a meetness for the kingdom of heaven. With these feelings and expectations he is at first zealous and earnest in his work. But he soon finds it is not so easy, and consequently not so delightful as he expected. He does not meet with the success he anticipated. He finds indifference, inattention, and sometimes even obstinacy, where he looked only for docility, interest and devout attention. He has to contend with difficulties and obstacles, which were not taken into the account. He cannot always reach the hearts of the children under his charge; he cannot get that hold on their affections, exert that influence over their characters, so impress their minds with a love of God and goodness as he expected. He is discouraged and disheartened. He thinks he is laboring in vain because he sees not the fruit he anticipated. He feels that he is doing no good, that it is useless for him longer to engage in the work, and despondent and sorrowful he goes to his superintendant or minister to resign his office. Is not this a true representation of the course of feeling and conduct of many who engage in Sunday school teaching? But this is not the spirit in which this, or any work of Christian benevolence and usefulness, is to be undertaken and prosecuted. That should be a spirit of calm, determined, persevering faith,—faith that is not discouraged or disheartened by difficulties and ill-success. As a minister, I know well what this feeling of discouragement and despondence in the Sunday school teacher is, and can sympathize with it. I know very well, and presume most of my brethren know very well, what it is to labor and see not that fruit, those results produced, which we desired and anticipated, and it is because I can sympathize with it, that I would discountenance and contend against this feeling of discouragement. Once, Mr President, when a Sunday school teacher came to me to relinquish his class because he felt that he was not doing any good, and was discouraged,—I said to him, 'Do you suppose, my friend, that I am never discouraged, and that I am perfectly satisfied with the results I am able to produce, that I see all the fruit of my labor I could wish? No: There are moments when I could almost say with you, I am not doing any good, when I feel as if it were useless for me to labor longer in a cause, which I cannot promote and advance as I would like. I do not seem to reach the hearts of my hearers or make that impression on their minds, or cause religion to exert that transforming and controlling influence over conduct and character, which is the high aim and the richest reward of my office; I feel discouraged and disheartened. But I know that this is an unchristian state of feeling, and contend against it. I know that it is unbecoming in me as a man, a Christian and a minister to yield to this despondence; that I ought to go on resolutely and zealously in my work, planting and watering, leaving it to God to give the increase in his own good time, and such increase as seemeth to him best; I feel that if in the great day of account, it should appear that one soul had been saved by my instrumentality, that the character and destiny of one immortal being had been determined and his moral and spiritual happiness secured by any effort or influence of mine, this would be sufficient to repay me, to repay any man for the labor of a life, for the toils and sacrifices of the most devoted ministry. In this spirit, in this hope I persevere. Go back, my friend, said I, go back in this spirit to your class. Be not discouraged because you seem not to be accomplishing all the good you wish, be willing to strive to do all the good you can. Remember that if you can exert a happy influence over one child of the many who come under your instruction, mould his character to Christian virtue and help to determine his immortal destiny, this alone will be sufficient and more than sufficient to repay you for all your efforts and sacrifices as a Sunday school teacher.' And I am happy to say, Mr President, that this person went back to his class, in this spirit; and has since been a more cheerful, resolute and persevering teacher, and as a consequence, I believe, a more successful one.

What I would urge, then, upon Sunday school teachers, is the importance of this spirit of calm, determined, persevering faith. Let them not be discouraged because they witness not such results of their efforts as they could wish. Let them be assured God never paralised an arm laboring in the cause of virtue, or left utterly fruitless efforts and sacrifices made in the cause of human happiness and salvation. Let them persevere and be faithful unto the end; let them continue to plant and to water in calm and holy confidence that sooner or later God will give the increase of rich and abundant fruit.

1 JOHN v. 7.

Messrs Editors,—The following is from a note on the disputed passage in St. John's Epistles from a splendid edition of the Bible, by an Orthodox Episcopalian, the Rev. Jno. Howlet, preacher to the Foundling Hospital Chapel in London, printed in 1812, dedicated to the Prince Regent. As the book is rare in this country, I take the liberty to offer it for insertion in the Register.

1 John v. 7. 'In heaven; the Father, the Word and the Holy Ghost; and these three are one.'

'These words have been the cause of much controversy and critical disquisition, from the time of the learned Erasmus, almost to the present day: but after the fullest and most elaborate discussion that any disputable text of Scripture, perhaps, has ever received, they are now considered by the best friends of Christianity as interpolated and spurious. Much clamor was raised against Erasmus for not admitting them into the first and second editions of his Greek Testament; but he rejected them for what ought to have been considered as the most satisfactory of all reasons, which was, that they were not to be found in any one ancient Greek manuscript; and the same motive, we may imagine, induced Luther to reject them in his Latin version of the New Testament.

After the most diligent and minute examination, it has been asserted that the Greek fathers never appealed to this text, though they frequently quote the preceding verse and that also which immediately follows. Those who may wish to enter more fully into their controversy, may consult the historical and critical collection of the learned Semler, the dissertations of Michælis, the elaborate note, or rather disquisition, in Wetstein; and lastly the correspondence that passed between Mr Archdeacon Travis, the celebrated Mr Porson, and the Rev. Herbert, now Dr Marsh. Or a short but comprehensive view of the controversy on this subject may be found in *Butler's Horæ Biblicæ*, and in the *Diatribe of Griesbach*, at the end of his Greek Testament.

Notwithstanding the multiplied objections to the genuineness of this text, and the numerous arguments to which no satisfactory answer can be given, there are many persons who with more zeal than knowledge or discretion, are still disposed to vindicate its authenticity, and to appeal to it in confirmation of their faith. But nothing can be more injudicious, than an attempt to vindicate Christianity on untenable ground, or to prove any of its essential doctrines by weak arguments and appeals to disputable authority.'

PRESBYTERIANISM.

The following sentence occurs in a sermon preached in Philadelphia, on the 20th ult., before the 'General Assembly of the Presbyterian Church in the United States of America,' by Rev. W. M. Engles, D. D.

'There is the cross—there hangs its bleeding victim, bearing the load of *imputed sin* for which *the wrath of God* is so poured out upon his soul, as to require the divine nature to sustain the human from sinking under the infliction.'

If this be Orthodoxy, let no one accuse Unitarians of misrepresenting it, when they say that it places the character and government of God in a light inexpressibly shocking. Reader, ponder these two ideas, as set forth above,—the Father of all first *imputes* to his Son Jesus sins not his own—the sins of the multitude of mankind; and then pours out on the soul of this innocent one vials of *wrath* so intolerable as to require for the enduring of them the nature of the Deity himself!—ponder these two ideas—enough for one meditation—and then say, if you can, that it is possible to misrepresent Presbyterianism, except by describing it as being like Christianity.

RECENT PUBLICATIONS.

A Discourse delivered at Dedham, May 14th 1841, the day of the National Fast, on occasion of the Death of Wm. Henry Harrison, late President of these United States. By Alvin Lamson, D. D., Pastor of the Church in Dedham. Dedham, H. Mann, Book and Job Printer. 1841.

This is an excellent Discourse. Dr Lamson met the occasion in its true spirit, not as one of Eulogy, but of humiliation, of reflection upon our duties and responsibilities as members of this nation and as Christians. The sermon has the eloquence, not of exaggeration and pathetic declamation, but a calm, earnest, sincere spirit, anxious to improve the occasion to the advancement of the highest and best interests of the individual and the community. An extract follows.

'For there is a Providence in the affairs of nations as well as individuals: and to this point allow me now, for a few moments to call your attention.

God is great, but he is also just. In his government of his creatures, of the universe, of nations, he proceeds by fixed laws; and those laws have their foundation in an immutable morality. Deep, deep down among the elements of everlasting truth and right, lie the rules of his administration. There is running through the course of empires and communities, a principle of retributive justice, which no art nor skill can elude, and no power control. Nothing can long save us after a reverence for mortality, public and private, becomes impaired. We may raise armies, we may construct navies, we may man fleets, we may fortify every promontory and harbor, and our whole coast may bristle with bayonets, but they will not preserve the pure spirit of liberty. A corrupt nation God will judge, and he will take away from it the kingdom, and give it to others who are more worthy. He has placed us all in circumstances of responsibility, and that responsibility we can never throw off. Whether we exercise power, or delegate it to others, we must ever act in obedience to the principles of justice and right. There must be no pandering for the passions; no truckling expediency; no tampering with conscience; no swerving from the rules of a stern morality; no falsehood; no dishonest artifice; no act, no thought, no purpose, which sanctions corruption, or encourages selfishness.

I fear that in this respect we are not sufficiently scrupulous. I fear that there is too much looseness in our views of political morality. I do not say that morality is discarded from politics, for I do not believe it. But does it receive the homage it ought? Does it stand above all else in our esteem?

It was my lot, in the course of the last summer, not, however, on a New England soil, to hear an opinion seriously advanced and defended which seems to me to deserve the reprobation of every true lover of his country, and to be such as can be received by no sound mind. Yet there was nothing in the air and manner in which it was announced, which would lead one to suppose that the individual was conscious of uttering a sentiment in any way objectionable, and he evidently had no suspicion of the sort. 'No matter,' it was said, 'what a man's moral principles are, provided he is politically sound.' As if a man without moral principle, without integrity, could be trusted in any thing, or, to take no higher ground, would hesitate to betray his party should any strong temptation present itself; or as if morality were entitled to no reverence, but were to be wholly passed by, and held of no account, in some of the most responsible acts and situations of our lives; as if the world in the boasted march of improvement, in these modern ages, had out-grown, or will ever out-grow, its necessity and use. I do not believe in any such doctrine. How can you confide in a man who has no moral principle? How can you be sure that he will be faithful in the use of the power committed to him, or that he may not prostitute it to accomplish private or base ends? How can you be sure that he will see right and justice done, or will expose and punish fraud and deception? I fear for the fate of the Republic, when I hear such maxims avowed. I should despair of it, did I think they abounded. But I have a better opinion of the American people than to believe that sentiments so lax and pernicious, can ever obtain general currency among them.

I know that politicians, in all ages, have, whether justly or not, been charged with selfishness. But let us not encourage it in them, or in any one else. Let us not accustom ourselves to view selfishness and want of principle as no blemish. Far, far be the day when there shall be so little of christianity left among us.

As we would have God on our side, let us, one and all, in every capatity and trust, public and private resolve to follow where truth and duty lead the way. Let us be just and fear not; let us be true; let us be faithful; let us act on christian principles, and leave the issue to Him who ruleth in the kingdoms of men. If he is for us, no weapon which is forged against us shall prosper. He may, as now, lay his chastening hand upon us, but he will turn again and bless us, and build up the desolate places; he will plant his banner over us, and will give us rest.'

The Trinitarian Tenet, not a doctrine of Revelation; but a human invention. By one who has searched the Scriptures fifty years. Boston: 1841. pp. 70.

The word, trinity, is not to be found in the Bible. We do not believe the *idea* ever entered the mind of any one of the teachers or writers named in that holy book. The dogma was not adopted as an article of faith in the Church till some hundreds of years after the death of the Apostles. The time is approaching when all intelligent minds will reject it as repugnant at once to reason and Scripture. The period, however, has not arrived, when discussion of the subject may be deemed superfluous. Every worthy attempt to show that the doctrine was not taught by Jesus or his immediate followers, is so much done for the furtherance of the Gospel. We welcome the pamphlet before us, not only because it comes from 'one who has searched the Scriptures fifty years,' but on account also of its intrinsic merits. We hope it will have a wide circulation.

Eulogy on William Henry Harrison, late President of the United States, delivered before the citizens of New Bedford, April 27, 1841. By Ephraim Peabody.

This is a highly satisfactory performance,—appropriate, instructive, eloquent,—comparing well with the best that the late mournful occasion called forth. We quote what the author says of 'the manifestation of a sentiment which lies at the foundation of our institutions—the sentiment of reverence for law and of respect for the constituted authorities of the land:'

'This sentiment, in most other countries, is comparatively unknown. In other lands, we find the sentiment of loyalty to the sovereign. The monarch is in a manner deified. He is placed above law. Nobles and serfs bulwark his throne; fleets and armies do battle in his name; his smile is honor, his frown disgrace; the prosperity, civilization, genius, of his subjects, concentrate their beams on his crown, and his downfall is the signal for disorganization and anarchy. This sentiment of loyalty is the life-giving principle of monarchy; it sheds grace over the relations of ruler and subject, and in disinterested, heroic natures, prompting to great efforts and sacrifices, it often appears almost sublime.

But our institutions, in great measure, preclude the existence of this sentiment in this form. Aside from the fact that with us, birth is allowed to create no distinctions, that there are no privileged orders upheld in their place by the artificial props of hereditary power and entailed wealth, our institutions rest on the idea that all men are sharers of a common humanity and endowed by nature with equal rights. And as no one is born to it, so no one can gain a position in which he can command an unquestioning homage, as if he stood by nature above his fellow-men, and were exempt from the weaknesses and duties which belong to his race.

But reverence and loyalty have not therefore died out from amongst us. They have only changed their object. With us, it is not loyalty to the person of one frail man, but reverence and loyalty to Law, which is the embodied wisdom and experience of the wisest and best.

Nor is this sentiment powerless. It is more powerful, just in proportion as it finds support in reason. Foreigners have looked with amazement on our party strifes. Accustomed to see all excitements suppressed by the strong hand, and all gatherings of the people girdled about with the cannon and bayonets of a standing army, they have seen in such excitements as have swept our land during the past year, the omens of speedy anarchy. That they are not so is owing to the fact, that party passions and interests possess here, after all, but a subordinate place; because in all minds, deeper, stronger, more abiding than these passions, is this sentiment of reverence for Law. This has secured order in the midst of seeming confusion. It is as the principle of gravity which holds the ocean in its bed and keeps its depths calm even when its surface is tossed by the wildest storms. During the whole course of our government we have seen this principle preserving order in the midst of the violences of party triumph and defeat, through the most bitterly contested changes of policy, through the bloody trial of war and the harder trial of full and prosperous years of peace. We saw its power but a few month's ago, when, after a heated and furious canvass, in which parties were organized with almost the rigor of military discipline and inflamed with every passion, and a tempest of excitement prevailed which seemed able to sweep away like chaff the firmest institutions, the moment the question was settled according to the proper forms, we beheld the storm lull and a calm come over the vexed ocean of political life, as if a higher power had said:—Peace, be still. It was reverence for law and public order and common rights, showing itself mightier than all passions.

And again we behold the manifestation of the same sentiment. As chief magistrate, the President of the United States is upheld in his place not by fleets and armies and treasuries, not by one party alone, but by all parties together, by this universal respect for laws which all believe to be wise and useful. He is the highest representative of those laws; he is honored, if for nothing else, because of his place; he receives dignity from the laws which he is appointed to enforce, and while he lives and is not unfaithful to his duty, the whole people, their power embodied in the laws of the land,

surround and elevate and enshrine him, and when he dies, the regret of a nation follows him to the tomb. While living, the majesty and power of the people meet in him as their centre and representative, and when dead the majesty and power of the people hallow his grave and make it memorable to all ages. Were it otherwise, were a chief magistrate of this people, chosen by their free suffrages, to die unheeded, it would be proclaiming to the world, that we looked not only with indifference on one who to the world was the representative of our institutions, but with contempt on the institutions which gave him his place and power.

But such indifference is not felt. On his death we have seen all parties touched as by a common loss, and coming forward with a common readiness to honor his memory. In this temporary silence of party strife, in the general sadness with which all watched the daily accounts of his failing strength, in the universal gloom which like a cloud, passed over the land when the news of his death arrived, in temples clad in morning, in the immediate union of all to pay these last sad rites to the dead, we behold not merely respect for an individual man, but reverence for the sovereignty and sanctity of those institutions, of which for the time, he was the representative.

It seems altogether fit that we should dwell on these circumstances. They teach us lessons which we too readily forget. They show us that if we have separate and local and party interests, we have also, infinitely greater in magnitude, common interests. They make us feel that these embittered party strifes relate, after all, only to subordinate questions; that below all these, the foundation of our strength are those institutions as to whose worth and in whose support all are agreed—institutions so much transcending in importance all the party questions of the day, that without them, parties and patriotism and freedom itself would dissappear in the monotony of despotism or the unbridled license of anarchy. And may we not also hope, that as the feuds of a family are sometimes cooled down by the loss of one of its members, so our embittered strifes may be calmed by the presence of death in our high places, and that some at least may learn to be patriotic without being passionate, and to be zealous in what they esteem a good cause, without ceasing to be generous and just towards their opponents. Happy beyond the lot of man, will have been his career, and its close crowned with surpassing glory, if he, who in life did so much to protect his country from foreign foes, may in death, heal its internal divisions and the wounds of party strife.'

A Sermon, preached May 14, 1841, being the National Fast, occasioned by the death of President Harrison. By Edward B. Hall, Pastor of the First Congregational Church in Providence.

A very good sermon, from the text—'Righteousness exalteth a nation; but sin is a reproach to any people;' Proverbs, xiv. 34. It abounds in passages deserving earnest heed, especially in a country like ours; such, for example, as the following:

'Sin. Can it be committed by a *People*? It can. It is—when a people fill their highest offices, without prevailing regard, with even no regard, to righteousness, in the man or the means. It is, when a people, in their associated capacity and collected might, violate principles, which, separately, they hold sacred; and thus put the whole domain called 'political,' which includes, in fact, all the public interests and the laws, beyond the realm of truth, and right, and strict responsibility. It is, when a people sanction in their rulers, in congress, or a popular convention, acts and arts which they would condemn in private relations, or which they feel in their consciences are violations of the eternal laws of God and the universe. It is when law itself, admitted and wholesome law, is trampled upon or evaded, because of an alleged emergency, and the power seized and wielded ruthlessly by a selfish usurper or an infuriated mob. It is, when the government of the whole, with the permission of that majority that stands for the whole, is administered without respect to every part, especially if exercised to the persecution or oppression of any class, interest, religion, or complexion. It is, if a people suffer themselves to become notorious for any vicious extravagance, or flagrant injustice, or brutal intemperance; if they hold their honor so high, or rather so absurdly, that they will sacrifice everything else to its name; if they do not scruple to dishonor themselves, and their race, and their God, by the shedding of fraternal blood, or by failing to do all in their power, to prevent that deepest disgrace, and unequalled calamity, deadly war.

Sin. When it clings to a people, is the *individual* accountable? He is—if he contribute to its degree or connive at its existence, in any way. He is, if he do aught, in private or public, by example or counsel, to perpetuate its power or shield its disgrace; and equally, if he withhold anything in his ability to render, by opinion, expression, sympathy, or reasonable sacrifice, for the exposure of the wrong, and the effectual remedy. Every man is accountable for the sin, which, if it be not the sin of individuals, is no sin at all. A nation's laws and life, a nation's righteousness or integrity, lie in the hand and heart of the people—and the people are ye, and we, and all. Responsibility is not lost and cannot be shifted off, in a crowd. Virtue and vice, right and wrong, do not change natures, by passing through numbers. 'Your sin will find you out' in the dense multitude, in the gathered and confederated nations. 'Though hand join in hand, the wicked shall not be unpunished.'

Sin. Can that which belongs to the people as a body, be atoned for or removed by the people as members? It can be confessed, and the confession may humble us all. It can be examined, and each may learn his share. It can be diminished, it can be blotted out, if each and all will cleanse their own garments, exalt their own conceptions of right, revere truth and justice as the holiest of all things, never to be violated, and then perform quietly and immovably their single duty as men, brothers, citizens, Christians. Have you no conviction of this duty, or no faith in this power? Then have you the more need of fasting and prayer—the denial of self in the gross appetites and low aims, the expansion and elevation of self, by communion with God in his pure goodness, his almighty truth, his quick retribution, and all-prevailing righteousness.

HOLLIS STREET ECCLESIASTICAL COUNCIL.

This Council met according to adjournment on Tuesday last, and in consequence of the state of health of Franklin Dexter, Esq. legal counsel for the Proprietors of Hollis Street Church, further proceedings were postponed to the 6th of July next, when the Council will assemble in Hollis Street meeting house.

ORDINATION.

On Wednesday, June 2d., Mr Henry Lambert was ordained Pastor of the Third Congregational Society in Cambridge. The services were as follows. Introductory Prayer, Rev. Dr Lowell; Selections from Scripture, Rev. A. B. Muzzey; Sermon, Rev. A. P. Peabody; Ordaining Prayer, Rev. Dr H. Ware, Jr.; Charge, Rev. E. S. Gannett; Right Hand of Fellowship, Rev. T. B. Fox; Address to the Society, Rev. J. D. Green; Concluding Prayer, Rev. Wm. Newell.

CORRESPONDENCE OF THE A. U. A.

St. Louis, May 8th, 1841.

Rev. Mr Briggs, Dear Sir,—Thanks for yours of April 20th.—'Why would it not be well,' you ask, 'to give some statement of our doings here a chance to meet the public eye.' I will not say, because so many good projects have been nipped in the bud by trumpeting, or because statistics necessarily convey false impressions. I will simply proceed to give you to the best of my ability what you ask, and leave it to your further discretion. But first a word of brother Eliot's success. It has been at times spoken of in the most glowing terms, as you remember. Now from what I can see, I believe it to have been simply and steadily onward from the day of his coming hither. He has been preaching you know about six years, and his Society, which began with a mustard seed, is now, (certainly not as large, but) probably as respected, as any in the place. His Church is apparently under a healthy growth in all its branches. Its spirit is one that even its enemies speak well of. In our partial eyes, it is in a youth that promises a strong and vigorous manhood. If this be not praise, it is all that brother E. is willing to accept. I know he feels the simple truth to be eulogy enough.

The project lately started for the Prevention of Pauperism in this city, is a direct offshoot of the Ministry at Large in Boston. The support which it draws from that 'ministry' is vital and essential. For pecuniary aid, as you know, it looks only to the Rev. Mr Eliot's Society, and the 'Society for the Propagation of the Gospel;' which is an anti-sectarian association in your city. If any here in St. Louis ask, Who sent you hither? I tell them the spirit of Tuckerman and of the Ministers at Large in Boston.

As to our 'doings;' we have hardly done anything yet. We have but 'begun to learn how to begin.' We have, to be sure, tottered a few paces, and as yet had to take no step backward. Finding only two small schools for public use in a city of 30,000 souls, we started first to work at the root of this source of Pauperism, *Ignorance*. I arrived here at the close of November, and early in December opened a day school in a large cellar room just fitted for our purpose. My morning hours from nine o'clock to one or two, have been regularly given to this school; and upwards of 100 children (including both sexes) have come to be benefited by it. There have never been more than 50 present at once, and between 70 and 80 are now on our roll, and they begin to crowd for admittance. The matters taught have been in accordance with the wants of the children, who, if not as young, are most of them as ignorant as those who attend our primary schools in Boston. The improvement has been very encouraging, and some who began with their A. B. C. can now read tolerably well. *Moral* instruction has been blended with the other, and visitors have spoken of a marked change in the neatness and general manners of the children. Again, beginning in January and continuing till after the middle of March, we had a 'Night School' for adults. Some heads of families came to learn to read and write, though the attendance was mostly of young men and apprentices. It was less regular than the attendance of the morning, and only about fifty persons came and went at this school. Half of them were pretty regular and made some decided improvement. After the writing and ciphering, we would read a chapter in some single work and question them 'en masse' upon it. That which seemed to *take* best was Gallaudet's 'Child's book on the Soul.' Some good may have been done here; at least some experience has been gained for the next winter's campaign. Young men of Mr Eliot's Society turned out nobly to aid in this Night School—dividing the evenings of the week among themselves.

Two other branches of our project, of which I have not time now to speak, are the Sewing School and the Sunday School. Both of these are doing well, and are carried on in imitation of yours in Boston. The Sewing School is now held every afternoon in the week, and aid is regularly given by benevolent ladies who come as teachers. In this, as in the Sunday School, we rejoice to say that sectarianism is forgotten and buried, we trust, with the spirit of our work. About half the teachers are of other denominations than our own. The Young Men's Bible Society have furnished us with Testaments, and the First Presbyterian Church have promised us some aid from their Sabbath School Library. The work proposed is so manifestly a good work as to win apparently the approbation of all. There never was a city in which such a project was not needed; and St. Louis is riper for it than almost any other in our land. There was a time, when, not having seen with our own eyes, we feared it might be premature; but we are daily convinced that the project was not to be put off a year or a month longer. I wish I could give you the various favoring circumstances as they have presented themselves. Suffice it to say, that there is a nobly liberal spirit among individuals here, soon to grow into a *public* spirit. If the population here is not so roving and unsettled as in the Atlantic cities, Boston perhaps excepted, yet it is a city of *strangers;* needing, especially the poorer clases, some interpreters and mediators to understand their language, tell of their wants and bring employers and employed together. This cause of Pauperism, *want of employment*, this *curse* rather, is next to engage our attention. We are soon to open an office like that under the Savings Bank in Boston, and hope to see it in time as efficient and useful. We have a perfect confidence that as our wants increase, a kind Providence will find a way to meet them. He knows best how to do his own work, and if this work be of God, he will do it. Thus far he has helped us and blessed us abundantly. Continue to give us your prayers: so will you and yours be remembered by your brother

C. H. N. D.

Messrs Editors,—There is one thing in Mr Adams' reply to my letter, published in the Register of last week, which seems to demand attention. It is that passage in which he quotes me as having said that he 'vindicates, as a matter of policy, the upholding of passages as part of the Bible, which he knows to be no part of it.' He thinks it unjust and unfair to have made such an accusation. I wish to say that I think so too, and that I entirely retract it. No man has a right to make such a charge, and if, through any inadvertencies he has been beguiled into doing so, he ought to take back the charge, as I most fully do.

At the same time it is but right that I should explain how I fell into the error. The fact is, that the only argument used on the subject in the sermon, was not that the passages in question are not corrupt, but that to 'pronounce' them so, tends to 'destroy men's confidence in the Bible.' This is an argument from policy. Although, therefore, the expression I used was unjustifiable, it was not so wholly without a colorable pretence as might be supposed.

As regards the remainder of the letter, I have nothing to say. I owe an acknowledgement to the writer for personal courtesy and gracious speech. I do not doubt that he thinks himself discharging a duty. But while he maintains the attitude of infallibility and superiority, we stand upon so unequal ground that all argument would be idle and vain.

A Unitarian.

UNITARIAN SOCIETY IN ROCHESTER, N. Y.

The 'American Citizen,' Rochester, N. Y., of May 25th, says:

'The Rev. Mr Storer's labors in this city have been very successful. A Unitarian church was organized last week: a movement that, when on earth, would have gladdened the heart of the virtuous and lamented Hollley.

The prospects of the society are encouraging, and they have been fortunate in obtaining, for the present, a neat and convenient place of worship, corner of Troup and Sophia streets.

Rev. Charles A. Farley, of Boston, is expected to preach next Lord's Day.

OBITUARY.

For the Register and Observer.

Departed this life on Tuesday, May 25th, James H. Wadleigh aged 20 years. It is with feelings of sadness mingled indeed with joy, when we reflect upon the life and the death of this estimable young man. Grief that he is no longer with us as an associate and friend, and joy that his life was so pure and so simple as to have enabled him to respond with faith and hope to the summons of his Heavenly Father, 'Come up higher.' Death indeed was to him but 'a circumstance in his being.' He met it without fear, as it was but the introduction to the society of his Savior and those kindred spirits who mingle their sympathies in his immediate presence. Though his life was short it had answered life's great end, as it had prepared him for another and had exerted upon those around him a hallowing and blessed influence. He possessed a mind ever seeking for progress and improvement, and was in advance of his age in an interest and warmth of feeling in regard to some of the benevolent and philanthropic movements of the day. Although so young, he was the author of many stirring appeals in our Temperance publications in behalf of this great Reformation, and as an active officer in one of our Young Men's Literary Associations he contributed his share to the mutual improvement of its members. He was one of the Committee of the Young Men's Society in their successful efforts the past winter to increase their ranks, and as a teacher in one of the Sunday schools of our denomination, we have the testimony of his Pastor and fellow teachers that he was diligent and efficient.

Although he has left us, his memory will long be embalmed in the hearts of his friends, and may we not hope that his example will exert a corresponding influence upon their characters. To his bereaved and widowed mother we render our heartfelt sympathies and condolence, and would assure her, if she will place an implicit faith and trust in the religion she professes, 'he who tempers the wind to the shorn lamb,' will comfort and support her, also.

INTELLIGENCE.

Congress.—The 27th Congress met at Washington on Monday agreeably to the appointment of the late President Harrison. President Tyler's Message was communicated at 12 o'clock on Tuesday, and was received in Boston by express at 2 o'clock on Wednesday, being only 26 hours from Washington.

The Message is able, statesmanlike and conciliatory. Its high moral tone, especially where reference is made to the subjects of War, and the condition and treatment of the Indians, cannot fail we think to be gratifying to our entire community. It must be considered as a great gain to the cause of morals and humanity, to have the Chief of the great and Powerful nation speak as President Tyler does in regard to the settlement of international difficulties;—thus,

'The time ought to be regarded as having gone by, when a resort to arms is to be the only proper arbiter of national differences.'

Our paper goes to press too early to furnish an abstract of the Message this week.

Important Historical Work.—We understand that Messrs. Little & Brown of this city, have in press, and will publish in a few days, a new work on American history, entitled 'The Chronicles of the Pilgrim Fathers of the Colony of Plymouth, from 1602 to 1625; now first collected from original records and contemporaneous printed documents, and illustrated with notes; by Rev. Alexander Young.'

The value and interest of this work will be greatly enhanced by the fact that it will contain an authentic narrative of the origin and settlement of the Colony, written at the time by the first planters themselves. Mr Young has fortunately recovered the most important part of Gov. Bradford's lost history of the Plymouth People, and has other documents written by Bradford and Winslow, some of which have never been printed, and others are wholly unknown in this country.

This work will be a prior document to Morton's *New England's Memorial*, and will constitute the beginning and foundation of our history. It will contain a detailed narrative of the rise of the Pilgrims in England in 1602, their persecutions there, their difficult and perilous escape into Holland in 1608, their residence in that country during twelve years, the causes which led to their emigration to America, and a minute journal of events for three years after their landing at Cape Cod and settlement at Plymouth.

The work will make an octavo volume of 520 pages. It will be embellished by an engraving on steel, of Governor Edward Winslow, form an original portrait painted in 1651, by maps of Plymouth harbor and Cape Cod, and by other illustrations.

Fifteen days Later from England.—The steamer Acadia, Capt. Miller, arrived from Liverpool and Halifax, at the wharf in Boston harbor, on Wednesday morning, having made the passage in thirteen days and a half, and having experienced pleasant weather all the time.

The Great Western arrived at Bristol on the 14th ult., after a passage of fourteen days. The Columbia arrived at Liverpool on the 15th. There had been received up to the departure of the Acadia, on the 19th, no intelligence of the President. Indeed there was no longer any expectation of information respecting her fate.

In the British Parliament a succession of important debates had taken place on the Corn laws and other financial projects, which at this time engross the attention of the country. No very definitive action seems to have taken place. Among the less important subjects brought before the House of Commons, we notice that Mr O'Connell moved a committee to investigate the election riots in Canada.

China.—No important news from China had been received since the departure of the Britannia. The overland mail which reached London 2 days after, brought dates from China to 12th Feb, Calcutta to the 22d March, and Bombay to the 1st of April. The Chinese Chief Commissioner Keshen in an interview with Captain Elliot, evinced an intention to procrastinate, which, added to a report that warlike orders had been received from Pekin, produces an impression that hostilities must be renewed. Trade continued suspended, and the blockade was not raised.

The Government appears to be dissatisfied with Mr. Commissioner Elliott's proceedings, and Colonel Sir Henry Pottinger has gone out by the overland India mail as Envoy, to supersede him, and with full power to settle all differences.

Egypt.—The Egyptian question is, at least, it appears, really settled. The latest intelligence from Constantinople is to the 19th of April. The differences, which had arisen as to certain points in the hatti scheriff of Feb. 13, investing Mehemet Ali with the government of Egypt, have been totally removed in consequence of the proceedings of the representatives of the Powers who have signed the 15th of July treaty, and this affair has been terminated to the satisfaction of all parties. The Sultan had consented to make an alteration in the firman investing Mehemet Ali with the Pashalic of Egypt, and to grant him the government of that province with hereditary descent in the direct line. He had likewise agreed to modify the article relative to the tribute to be paid by Mehemet Ali, which was rated at one fourth of the revenue of the province, instead of which a more equitable proportion has been fixed. The Pasha is likewise to be permitted to appoint all the officers of the land and sea forces up to the rank of colonel.

The Egyptian question had no sooner been satisfactorily adjusted than insurrections broke out in Candia, Bulgaria, Servia, and other parts of the Turkish Empire, which promise to be no less difficult to put down than was the refractory Pacha. A Greek committee had arrived in the mountains of Agororoms, where the christian chieftains had assembled. The greatest harmony prevailed among them, coupled with a firm resolution to shake off the Turkish yoke. It was reported at Athens that Mustapha, Pacha of Janina, was murdered There was also a rumor that the holy cities of Mecca and Medina had revolted, and driven out the Turkish garrisons.

The brother of the late Count Capo D'Istrias, having been exiled from Greece, died on the 8th of April, in the hospital of Alexandria, neglected by his countrymen, and in the extreme of wretchedness.

India.—The latest intelligence from India is declared by the London papers to be very unsatisfactory. In an engagement at the fort of Kajuck, on the 20th of February, Colonel Wilson, a meritorious and valuable officer, and a considerable number of men were killed. In a late action between some troops of the Bengal establishment and a tribe of Khybenries the latter were defeated; but two European officers, Capt. Douglas and Lieut. Figou, of the Bengal Engineers, were killed.

It was believed that the Persians meditated another attack upon Herat. Lahore was still the scene of riot and bloodshed. Shere Sing was still the nominal King of the Punjaub; but the state of that unfortunate country, was deplorable, and forbade all hope of its being early arranged. A letter in the London Sun of the 18th states that it was reported that an attempt would be made by the Persians and Heratteess, to dethrone Shah Soojah. In whatever light the subject is regarded, no doubt existed that the parties were on the eve of an important struggle.

Spain.—The Chamber assembled on the 13th of May, for the election of a Regency. They first decided that there should be only one Regent. The second ballot gave the following results:—In favor of Espartero, 179; in favor of Augustin Arguelles, 103; votes lost, 3. Espartero was accordingly proclaimed sole Regent of the kingdom.

A letter published in the London journals, from Madrid, of May 9th, says, that all the Ministers waited on the Duke of Vittoria, to congratulate him on his election, and in the conference that ensued the re-organization of the cabinet was discusseed. It was reported that Messieurs Gonzales, Infante, Luzurriaga, Zimenes de Pita and Olazaga, would be the new ministers.

Algiers.—The latest French journals contain many accounts of outrages committed by the Arabs in the vicinity of Algiers.

A third part of the city of Dromtheim, in Norway by far the best-built portion of it, was destroyed by fire during a violent storm, on the afternoon and night of the 24th April. 314 houses were consumed and 4000 persons were left shelterless. The buildings were insured to the extent of 600,000 dollars.

The Grand Duke of Lucca's change in religion (the Grand Duke has turned Protestant,) has caused a profound sensation throughout Italy. The Pope was deeply affected at the intelligence.

BOOK AND PAMPHLET SOCIETY.

The Depository of the Book and Pamphlet Society, is removed to the store of Mr S. G. SIMPKINS, 21 Tremont Row.

MARRIAGES.

In this city, Mr Josiah V. Marshall, of Dorchester, to Miss Martha Ann Farnsworth, of Boston.

In Milton, Mr George A. Goddard, of Boston, to Miss Cornelia Amory, daughter of Francis Amory, Esq. of M.

In South Reading 20th inst. Mr William Bosson, of Chelsea, to Miss Mary Hawkes.

DEATHS.

In Pepperell, Catharine Bancroft, only child of Rev. Charles Babbidge, aged 18 months.

In Stow, May 24, Deacon John Patch, 93.

In Newburyport, May 31, Capt. Benjamin Gould, an officer of the revolutionary army, 90.

In New Salem, 29th ult, Mrs Bridge, wife of Rev. A. M. Bridge, and daughter of Rev. Alpheus Harding.

UNIVERSAL HISTORY ILLUSTRATED, or the Stream of Time made Visible. From the German of Strass; edited by S. G. Goodrich. Just published and for sale at TICKNOR'S, corner of Washington and School streets.

(Extracts from notices of the Work.)

'This Chart is very useful for ready reference, and it presents at one view the rise and progress of all nations, and the dates, without the necessity of reference to historical works. It has been highly recommended by many literary gentlemen and professors of colleges. It would be useful to have one hung up in each of our public schools.—*Transcript.*

The design is so simple that it can be comprehended in a moment. A child will obtain from it in a day a better knowledge of history and chronology than from books in a year. To the old it is no less interesting and useful.—[Boston Times.

As a means of regulating chronology in the mind, by indelible images, it is invaluable, and as a convenient instrument of historical or chronological reference it is no less important. The work has been repeatedly published in Europe, and especially in England, and is the one referred to and recommended by Mr Combe in his lectures in this city.—[Daily Atlas.

The rise, increase, duration and downfall of kingdoms, is presented in a relative view to the eye. This edition is improved by being brought down to the year 1840, and by the addition of events, particularly in American History, which had been omitted in the former.—[Daily Advertiser. je 6

SABBATH SCHOOL

WILLIAM CROSBY & CO., No. 118 Washington street, second store north of Water street, keep constantly for sale a general assortment of Books for Sabbath Schools, to which they would ask the attention of those wishing to replenish their Libraries.

Since the last 'Anniversary Week,' the subscribers have made additions to their stock, of nearly all the books suited to the purpose which have been published. The following list comprises a part of their assortment.

Whitman's Sunday School
Helps to young Christians
Week Day Religion
Memoir of B. Whitman
Young Man's Assistant
Young Lady's Aid
Muzzey's Young Maiden
Young Man's Friend
Sunday School Guide
Moral Teacher
Abbot's Young Christian
Jonas's Stories
Jonas a Judge
Mother at Home
Child at Home
Family at Home
Rollo Books, complete in 10 vols
Way to do Good
Path of Peace
School Boy
School Girl
Caleb in Town
Caleb in the Country
Miss Sedgwick's
Love Token
Live and Let Live
Rich Poor Man and Poor Rich Man
Stories for Young Persons
Home
Channing's Life and Character of Dr Tuckerman
Mary Howitt's
Strive and Thrive
Hope on! Hope ever!
Sowing and Reaping
Who shall be Greatest?
Birds and Flowers
Sunday School Library—
A Gift from my Teachers
Pathway of the Savior
My Guiding Star
Sacred Allegories
Hawthorne's Tales—
Grandfather's Chair
Famous Old People
The Liberty Tree
The Well Bred Boy
The Well Bred Girl
One Eyed Dick
Fox's Ministry of Christ
True Stories from History
Chapin's Discourses
Miss Sedgwick's Stories
Merchant's Widow
Greenwood's Sermons
Memoirs of Bowditch
Life and Times of Luther
Life and Times of Cranmer
Bancroft's History, abridged
Burnap's Lectures to Young Men
The Annualette
Youth's Keepsake
Traditions of Palestine
Visit to the Country
The Young Maiden
Charlie's Discoveries
Merchant's Daughter
Blind Alice
Crabbe's Short Tales
Paul Preston's Adventures
Life of Father Mathew
Alda the Captive
Woman's Mission
Youth's Sketch Book
Rollo's Travels—
Rollo's Correspondence
Bridgewater Treatises, cheap edition, containing Bell on the Hand; Chalmers on the Power, Wisdom and Goodness of God; Whewell's Astronomy; Herschell's Natural Philosophy
Interesting Stories
Providence Illustrated
Sparks's Washington
Parley's Wonders
Pictorial Bible
Stories and Rhymes
Book of Rhymes
Spring—Summer—Autumn—Winter
Law among the Birds
Alice Bradford
Bible Illustrations
Biography of Buckminster
Gallaudet's Natural Theology
Nichols's Natural Theology
Paley's Natural Theology
Child's Duties
Juvenile Budget Opened
Choice Emblems
Pleasing Moralist
The Evergreen
Life's Lessons
Live and Let Live
Life of Howard
Life of St. Paul
Life of Peter
Life of Daniel
Life of Elijah
Life of Elisha
Lives of the Apostles
Lives of the Patriarchs
Innocent Poetry
Calendar of Nature
Transplanted Flowers
Bible Stories
Duties of Young Men
Ellen Clifford
Charles Clifford
Village Poems
Little Truths
Our Savior's Days
Lark's Nest
Moral Teacher
Parley's Tales
Bible Cyclopedia
Pictures and Stories
Pleasing Stories
Poor Rich Man and Rich Poor Man
Early Rising
Simple Truths
Curious Antiquities
Hedge of Thorns
Book for the Sabbath
Life of Heber
Parent's Friend
Procrastination
Looking Glass for the Mind
Dew of Israel
Past Days
Lives of Foreigners
Brocklyn Swamp
Mountain Cottage
The Seasons
Falsehood and Truth
Eliza Thornton
Elnathan
Memoir of J. Jackson jr
Henry Milner
Children's Companion
Merry's Annual
Parley's Tales
Bible Cyclopedia
Curiosities
Bible Stories
Europe—Asia—Africa
Greece—America
Islands—Rome &c &c
Todd's Student's Manual
Lecture's to Children
Truth made Simple
Simple Sketches
Evils of Great Cities
Rocky Island
Ann, or Triumph of Truth
Glimpses of the Past
Pastor's Daughter
Wonders of Nature
Heroines of Sacred History

SILKS AND SHAWLS.

HENRY PETTES,

IMPORTER *of French and British Goods*, No. 224 Washington street, corner of Summer street, Boston, informs his Friends and the Public that he has received in part, and will receive by the next Havre Packets, and Cunard's line of Royal Mail Steamers, his Spring supply of New and Fashionable Articles.

It is his intention to have at all times a large assortment of the most desirable Goods, and for this end no exertions or expense have been spared.

He assures his patrons that they will always find at his Store, British Goods of the best manufacture, and (immediately upon the arrival of each Packet) the most beautiful articles for sale in Paris.

20 cases SILK GOODS, of beautiful styles, have been manufactured expressly for him, *all from Boiled Silk*, and a large part of them measuring *three-fourths of a yard wide*, viz:—

Gro de Messinas,
Gro de Cypress,
Double Chain, and
Double Faced Silks,
New styles of Chinie and Shot Silks,
Gro de Algers,
Gro de Afriques,
Rich Changeable Silks,
Wide Plaid Silks,
Splendid Figured Silks.

2 Cases extra rich Satin Striped GRO DE MESSINAS and ROYALS, the most elegant article imported for Ladies' Dresses, in Light Drab, Fawn, and Pearl Shades; 1 case Blue Black of the same kind, warranted not to spot.

1 Case super Satin Striped and Figured GRO DE AFRIQUES, in Light Drab and Fawn Shades, and Blue Black.

1 Case distinct Figured GROS NOBLES, in very rare and desirable colors.

The Samples of Colors for all the above Silks were sent from Boston, and are believed to be better suited to the prevailing taste than any selected by a Foreigner.

ARTICLES FOR WEDDING DRESSES. Constantly on hand a variety of Rich White, Plain, Striped and Figured Silks and Satins, Rich White Shawls, White Scarfs, Gloves, Belts, &c. &c.

MOUSSELAINE DE LAINES, of all the new and varied Cashmere styles.

All colors of plain Mousselaine de Laines, one of the most genteel and durable articles for Ladies' Dresses. Every Mousselaine de Laine sold will be warranted all wool.

10 Cases FRENCH PRINTS, from the celebrated Manufactories of Gros Odier Roman & Co. and Hartman & Fills.

Particular attention given to the purchase and sale of a superior description of very soft finished BLACK BOMBAZINES and all other Mourning articles.

Purchasers of Prints or Muslins can be sure of obtaining permanent colors and figures of unrivalled beauty. Three cases of them are Mousselaine de Laine Patterns, and rival that elegant article in appearance.

A very large assortment of Fresh Imported PARISIAN SHAWLS, of the following very fashionable descriptions.

Rich CASHMERE, with variegated Borders, and Drab, Fawn, Black, White, Green and Scarlet Grounds.

BLACK NETT SHAWLS.

Plain, Changeable, Brocade, Chinie, and all other new and unique styles of LARGE SILK SHAWLS.

In this advertisement no attempt has been made at an extended enumeration, but simply to notice a few articles differing in style or quality from those usually offered for sale.

Ladies and gentlemen are invited to call and examine one of the finest assortments ever exhibited in this city. m 13

MISS STRICKLAND'S QUEENS OF ENGLAND.—Lives of the Queens of England, from the Norman Conquest, with anecdotes of their Courts, now first published from official Records, and other authentic documents, private as well as public, by Agnes Strickland, volume 1st.

Just published; for sale by JAMES MUNROE & CO., 134 Washington street. — june 6

LADIES' HALF GAITER BOOTS.—A splendid article, just finished, and for sale low, at T. H. BELL'S, 155 Washington street, opposite the Old South Church. 6tis june 6

GENTLEMEN'S HIGH CUT CALF, GOAT AND CLOTH SHOES.—At the low price of two dollars. Also, Navy Boots at $2—at T. H. BELL'S, 155 Washington st, opposite the Old South Church. 4t j 6

THE FUTURE LIFE. — Contents: Contemplation of Immortality—Recognition and Reunion of Friends—Home and Society of the Blessed—Permanency of the Future State—The Character unchanged by Death, &c. &c. &c. Published by JOSEPH DOWE, 22 Court street. june 6

THE BEST HOURS OF LIFE for the Hour of Death, from the German of Jean Paul Richter. Published by JOSEPH DOWE, 22 Court st. j 6

DEPOSITORY.

Hints to Sunday School Teachers
Sacred Paths
Early Friendships
Sabbath Recreations
The Ladder to Learning
Good's Book of Nature
Merchant's Widow
Clergyman's Widow
Elizabeth
The Pillow
Riches without Wings
Boy's Talisman
Spring Flowers
Parent's Friend
My Son's Book
Juvenile Moralist
The Faithful Dog
Colin Reynolds
Life of Hannah Moore
Stories on the Lord's Prayer
Family Stories
Cousin Elizabeth
Scripture Geography
Parlor Book
Summer Day Book
Leisure Hour Book
Young Man's Book
Winter Evening Book
Lectures to the Young
Wonders of Art
Falsehood and Truth
Elizabeth Thornton
The Contrast
The Settlers at Home
Selections from Fenelon
Orphan's Choice
Life of Christ
Records of Israel
Evergreen Chaplet
Girl's Book
Birthday Stories
Polar Scenes
Boy in Prison
Mary West
My Daughter's Manual
Tales from Life
Happy Deaths
Alice Benden
Two Strange Girls
Dialogue Stories
Peep of Day
Farm House
Tales of a School Room
Dew of Israel
Ware's Sunday Library
Ware's Scenes and Characters
Counsels to Young Men

In addition to the above, any others will be furnished which may be desired, and those which upon examination do not prove satisfactory may be exchanged, or returned,

Also, all the different Manuals, Question Books and Catechisms in general use, among which are.

Allen's Questions, parts 1, 2 & 3
Worcester's Catechism—Carpenter's do—Channing's do
First Book for Sabbath Schools—Walker's Service Book
Portsmouth Sunday School Hymn Book
Parley's Geography of the Bible
Parley's Bible Cyclopedia
Barnes's Notes on the Gospels, Acts, Romans, 1st & 2d. Corinthians, and Galatians
Gallaudet's Natural Theology—Kenrick's Exposition
Gallaudet's Child's Book on the Soul
Boston Sunday School Hymn Book
Robinson's Bible Dictionary—Malcom's Bible Dictionary
Scripture Geography—Nichols' Natural Theology
Scripture Questions &c &c &c &c

All interested in Sabbath Schools are requested to examine our collection. Copies for examination will be furnished whenever desired.

WILLIAM CROSBY & CO.

The subscribers respectfully solicit the attention of Clergymen and others to,

THE MONTHLY MISCELANY OF RELIGION AND LETTERS, edited by Rev. Ezra S. Gannett. It published on the first of every month in numbers of sixty large octavo pages handsomely printed, at $3 per annum.

Each number contains numerous Original Articles— a Sermon—Notices of Books, and a greater amount of Intelligence relating to the Unitarian Denomination, than any other of our periodicals. The numbers already published have contained articles by the following writers:—Rev. H. Ware, jr., D. D., Rev. Dr Parkman, Rev A. P. Peabody, Rev. E. B. Hall, Rev. John Pierpont, Rev. Dr Dewey, Rev. C. Stetson, Rev. C. Palfrey, Rev. G. E. Ellis, Rev. W. H. Furness, Miss Lee author of 'Three Experiments of Living,' Miss Park, author of 'Miriam,' Rev. R. C. Waterston, Rev. S. Osgood, Rev. T. B. Fox, Rev. C. Robbins, and many others. Every endeavor is made to render the work worthy of patronage.

The publishers respectfully request the attention of the Unitarian community to this periodical. Though it has now been established two years, and every attempt made to adapt it to the wants of the public, by engaging contributions from many of our best writers and by supplying every month the most interesting and complete record of intelligence, both foreign and domestic, at great expense of time and labor, yet it has received so little encouragement that we are unable to pay the Editor any thing like an adequate compensation for his labors. A knowledge of the work only is necessary to have it appreciated, and we would ask those interested in the cause which it advocates, to examine it.

Specimens will be furnished for examination, by applying to WM. CROSBY & CO., Publishers, 118 Washington street, Boston.

DEPOSITORY OF UNITARIAN PUBLICATIONS.—W. C. & CO. keep for sale all the principal publications of our denomination, which they will furnish at the lowest prices. m 22

NEW TRACT, NO 166.—Unitarianism, Defined and Defended; being extracts from Lectures delivered at Liverpool in 1839, by three Unitarian Ministers in answer to Lectures against Unitarianism, by thirteen Clergymen of the Episcopal Sect—price 6 cts.

This day published by JAMES MUNROE & CO. 134 Washington street. j 6

COLEMAN'S CHRISTIAN ANTIQUITIES.—The Antiquities of the Christian Church, translated and compiled from the works of Augusti, with numerous additions from Rheinwald, Siegel, and others, by Rev. Lyman Coleman 1 vol. 8 vo. plates.

Just published; for sale by JAMES MUNROE & CO., 134 Washington street. j 6

NEW EDITION OF MARY HOWITT'S BOOKS. Strive and Thrive.—Hope On! Hope Ever!—Sowing and Reaping.—Who Shall be Greatest.

New editions of the above, embellished with beautiful English steel engravings, just published by JAMES MUNROE & CO., 134 Washington street. j 6

GEMS OF IRISH ELOQUENCE.—Gems of Irish Eloquence, Wit and Anecdote, by James Hobar of the Washington Bar, 12mo. Just published; for sale by JAMES MUNROE & Co. 134 Washington street. je 6

LUNENBURG ACADEMY.

THE Summer term at this School for Boys and Girls, will commence on Wednesday, 9th June, and continue eleven Weeks, under the charge of Mr John Rodman Rollins, who has had several years' experience as a teacher. Instruction will be given in the English and Classical branches of Education. Special attention will be paid to fitting boys for College or the Counting House. Scholars from Boston or elsewhere, will be received into families near the School, where particular regard will be given to their morals, health, and comfort.

Lunenburg is a pleasant and very healthy village, in the county of Worcester, forty miles from Boston, and may be reached, via Lowell, in about five hours, every day except Sunday. The state of Society in this Town, is considered peculiarly favorable for such an establishment.

The Terms for Tuition will be,
In common English Branches, $3 per term.
In higher English Branches, 4 " "
In Classical Studies, 5 " "
Lessons in Music will be given, if desired.
Suitable Philosophical and Chemical Apparatus will be provided.
Board, including washing, from one dollar and a half to two dollars per week.
For further particulars, application may be made to
Thomas Wiley,
Daniel Putnam,
Dr. O. Abercrombie, } Lunenburg.

References:
Hon. Caleb Cushing,
Rev. Luther F. Dimmick,
Rev. James Morss, D. D.
Hon. Ebenezer Moseley,
Richard S. Spofford, M. D.
William Woart, Esq. } Newburyport.
Rev. John C. March, Newbury.
Hon. Elisha Huntington, Mayor of Lowell.
Nehemiah Cleaveland, Esq., Principal of Lowell High School.
Rev. Frederic A. Farley, Providence, R. I.
Walter Channing, M. D.
Benjamin A. Gould, Esq.
Amos Atkinson, Esq.
Nath'l F. Cunningham, Esq.
Mr. William Rollins. } Boston.

May 29, 1841.

HATS.—Spring and Summer styles Hats and Caps—of every description and quality—*wholesale and retail*—the readers of this paper are respectfully invited to call before they purchase.

WM. M. SHUTE Agent, 173 Washington st., little north of Marlboro' Hotel. may 22

BOY'S SUMMER HATS.—Boy's Summer Hats, Caps and Belts in great abundance—wholesale and retail. Also, Ladies Riding Caps.

Please call before you purchase.

W

POETRY.

For the Register and Observer.

Died, in Kingston, May 21, George, youngest son of Nathan and Caroline Brooks, aged 8 years.

Fragrance, and beauty, and the breath of spring,
With its sweet flowers, are round our footsteps now,
And we do seem, where'er we turn, to tread
The life of love and gladness 'neath our feet,
And breath the air of happiness and hope.
The skies are bright and cloudless, and the songs
Of the gay forest warblers as they plume
Their radiant pinions in the sunbeam, strike
Upon our ears, like voices that we love,
And bind us earthward still.
It seems too bright,
Too lovely and too calm, for thoughts of death
To break with discord on our souls, and jar
The harmony of nature, or to throw
A cloud of sadness o'er the joyous light,
That all around, is like a halo spread.
And if at times, a dream of sable robes
And the dark pall, doth o'er us coldly steal,
'T is but to wrap in fancy, the worn form
Of hoary-headed age, or come a friend,
To wretchedness and woe. We cannot weave,
In the fond visions of our hearts, the chill
And pallid wreath of death, to bind the brow
Of sunny childhood, nor can see the form,
That bounds to every zephyr, lifeless laid
Beneath the snowy shroud, for earth doth seem,
From every fount and hill, woing them on,
To glory and to peace.
Yet still we tread
A labyrinthine maze, in this our short
Mysterious pilgrimage to heaven, and vain,
With human eye, we strive to trace the way
Marked out before us, for 't is darkness all.
That little child, that to the morning breeze
Threw back its clustering hair and sent its song
Of laughter and of glee, to wake the gush
Of holy tenderness within his parent's heart,—
Where is he now? The blushing flowers he bent
With his young feet, give back no more the print
Of tiny footsteps, and the echo-tones
Of his free, joyous shout, are silent, hushed,
As in eternal sleep. Sadly the funeral knell
Doth strike the chime of buried hopes, and we,
Whose hopes were turned to melody, hang now
Their broken chords upon the willow boughs,
And weep beneath their shade.
Earth's drapery
Seems changed from its etheral hue; we list
For that which never more may greet our ears,
The heart grows weary with its vigils vain,
The soul retires within itself to muse,
And brood upon its griefs.
Yes, we do deem it sad,
To see the eye of childhood innocence
Robbed of its starry brightness, and to feel
The life-pulse of its tender heart grow faint,
And falter still, till it doth throb no more
To the warm pressure of affection's hand.
Yet could we cast a glance into the dim
And shadowy realm, that in the future lies,
And see how many a thorn was planted there,
It may be, we should welcome the kind hand,
That came to set them free, and guide them on
To blessedness and heaven.
Yes, little one,
The path thou treadest now doth bear no thorns
Amid its flowers, no cloud upon its light.
The breath of roses is around us now,
And we would fain have had thee linger here,
To drink the summer dew, and bathe thy brow
In the rich orient light, that o'er us streams,
Yet we do know, that one eternal day,
Bright, joyous, cloudless, is thy heritage;
We would bow down beneath that holy will
Which ruleth o'er us with the hand of love,
And bid the tear-drops to their fountain back,
While with clear eye we look for thee in heaven.

Waltham. L. B. T.

MISCELLANEOUS.

FAMILY READING.

An early taste for reading, is one of the bright promises of future intellectual affluence, and is well nigh essential to respectable literary attainments. It is also one of the best safeguards against coarse and grovelling habits, and dangerous juvenile allurement. During the period of childhood and youth there is a vast deal of leisure time, which, if not filled up with something that is at once interesting and improving to the mind, will be wasted or given to folly, if not in ruinous dissipation.—Besides the hours which ought to be devoted to study, or to manual industry and healthy relaxation, how many leisure moments and half hours are there, in almost every twenty-four from the age of seven or eight, to seventeen or eighteen, which might be employed in amusing and useful reading; and which being thus employed would greatly improve the taste, elevate the views, inform the conscience, enrich the imagination and enlighten the judgment.

That some children and youth have a much higher natural relish for books than others, I very well know; and that in some cases it may be extremely difficult ever to excite much interest, under the most judicious management, I am not disposed to deny. I believe, however, that much may be done to give all the families of any community a taste for reading, than is generally supposed. Indeed, I am strongly persuaded that, if proper care and pains were to be taken, at the domestic fireside, not one child in a hundred would grow up, without acquiring such a taste, at least in a moderate degree.

But how is it to be formed? A few will have it at any rate. They seem to be born with it. They will learn the alphabet in spite of you; and will so eagerly devour every little book they can find, at a very tender age, that the great difficulty is to hold them in check. These, however, are the exceptions.—A taste for reading is, in general, gradually and not very rapidly acquired. It is not enough to tell your child, that it is of the highest importance he should love his books, and improve his leisure time in profitable reading; or to express your wonder that now he is a dozen years old, he has so little taste for history, biography, travels and the like. A reading taste is not to be reasoned into a boy, any more than a love for some kind of food which you wish him to be fond of. You must bring interesting books into the family and place them within his reach. When he comes in from play, from school, or from work, he must always see some volume, paper or tract at hand, to catch his eye and fill up his leisure moments, which would otherwise be lost. In this way, those who are at first quite indifferent about any kind of reading, imperceptibly become fond of glancing their eye at whatever happens to fall in their way; and ere they or their parents are aware of it, a taste for books is developed, or acquired, which if rightly directed, may lead to the most important acquisitions. When, the moment a child enters the sitting-room, something instructing or amusing is always in sight, and within reach, he must be stupid, indeed, to sit down and look vacantly into the fire, instead of taking up whatever happens to arrest his attention upon the shelf or sideboard.

It may be objected, perhaps, 'that many parents cannot afford to buy books and bring other interesting reading into their families, however great the advantage may be. It is as much as they can do to feed and clothe their children, and furnish them with school-books.' I think I fully appreciate the difficulty: but it is to be considered that the price of books has been so much reduced by recent improvements in paper-making, printing, &c., as to bring them within the reach of all, who have any thing to spare. And certainly it becomes those who feel too poor to expend a few dollars, annually for profitable reading, to inquire whether they might not make the saving, by such retrenchments in other things as would take little or nothing from their own personal comfort, or that of their children. For myself, I should rather take but two meals a day, that I might have something to spare, to imbue the minds of my children with an ardent desire for useful knowledge, by furnishing them with interesting books, than to feed like a prince, and withhold from them these cheap means of mental improvement.

Besides, the vices of society cost infinitely more than it would require to furnish every family with sufficient reading; and many a father who would fain excuse himself for not purchasing books, by the plea of poverty, spends ten times as much as it would take to buy them at the tavern, in making himself first a fool, next a brute, and last a demon. Very few sober and industrious parents are so poor that they cannot now and then, spare a dollar or two, to develope and gratify the taste of their children; and if there are any such, how many hundred tracts of an intensely interesting character, can be had for almost nothing.

Another way, in which children, of a suitable age, may be inspired with a taste for reading, is by example; and by showing an interest in whatever interests them. When a child sees his older brothers and sisters improving their leisure time in reading, and hears them talk with sparkling animation, about what they find in their favorite authors, he will be induced almost as a matter of course, to fall into the same habit. But the example of parents is calculated to have a still more powerful influence; especially when they connect it with such winning encouragements, as strong affection almost instinctively prompts. It is extremely natural for children, as well as for adults to wish others to enjoy, whatever, in their reading is highly interesting to themselves. Hence, they will ask their parents to hear such passages read aloud; and it is of great importance to gratify them, as far as possible. No matter if you have heard the story, or the anecdote, or the historical incident a hundred times before. It is new to your child, and the more you seem to enjoy it the better will he love to read. So, in the long winter evenings, there is hardly any child of nine or ten, but that may be allured to sit down and read, to his or her mother, with a great deal of pleasure and advantage. I can testify from experience, and I trust with gratitude, how my own honored mother who had but very little time to spare, from her weighty family cares, used to encourage her children to read to her, and how much this contributed to our happiness, if not to our improvement.—*Dr. Humphrey.*

The passages which follow, are from Rev. G. W. Burnap's excellent 'Lectures,' just published, 'On the Sphere and Duties of Woman, and other subjects.'

THE DAUGHTER.

The daughter has much in her power. She has youth, vivacity, generally the grace of form, always the charm inseparable from youth, often the irresistible attraction of beauty, and she may have the still more enduring endowment of amiable temper and mental accomplishment. And she may move in the sacred sphere of home as a ministering spirit of peace, and love, and joy.

But it may likewise be otherwise. Because the path of duty to her is comparatively easy, is dictated to her by her affections, is demonstrated to her by every day's experience, it does not follow that she will walk in it. She may prove false to her obligations. And what a desolation does she make in the domestic circle! How can she wring the hearts of those whom she is bound by every obligation to love and cherish! Instead of acquiescing with cheerfulness in whatever her lot may be, she may annoy her parents by perpetual reflections and complaints. Instead of taking her share of the cares and toils which are inseparable from a family, she may refuse them all, and choose to spend her time in idleness, or in dress, or company, and consider herself born for a higher lot than that of ordinary mortals. By the indulgence of a bad temper, instead of being the delight and pride of the domestic circle, she may keep her home in a perpetual broil. Alas! for that house that is under the tyranny of a termagant. There is no dagger so sharp as the tongue of an insolent, disobedient, ungrateful daughter. If any eyes could weep tears of blood, it would be the eyes of parents, who have brought up a daughter to be their terror, their torment, and their scourge.

SISTERS.

A thousand ties concur to bind sisters together. There is, in the first place, a natural affection in the human heart, implanted there to correspond to that relation, and thus unite those in attachment who have been borne on the same bosom, and grown up around the same hearth. Besides this instinctive affection, they naturally become attached from sympathy, from sharing the same joys and sorrows, and loving the same objects. The same events for years have filled them with gladness, and often they have mingled their tears at the same calamities. Their interests have been the same, and even their childish plays, the source to them of infinite delight, have made closer the tie which draws their hearts together. Sisters, blossoms on the same stem, what should ever sever them! Stars shining in the same constellation, why should they not mingle their mild radiance in peace! If there be in their hearts any capacity for attachments, how can their common tasks, their common pleasures, their perpetual society, fail of uniting them in the most intimate affection? If they have any literary ambition, any desire for intellectual improvement, they may minister endlessly to each other's pleasures and progress. If they would add to literary accomplishment the charm of graceful and winning manners, whose eye so quick as that of a sister to administer friendly criticism and admonition? I counsel them to use well that portion of life, which they pass under the same roof, to cement the bond of natural affection, for the time will come when they will probably need it all. For as fountains, which rise upon the same mountain top, diverge and run in opposite directions, traverse plains as different as tropical abundance and polar sterility, and finally join the great ocean, one under the burning line, and the other in the midst of perpetual snows, so sisters rocked in the same cradle, watched over by the same maternal solicitude, walking hand in hand the same paths of education and accomplishment may be destined by events over which they have no control to a lot as widely contrasted as can possibly be conceived. Equality of conditions they cannot hope. How shall they resist the influences, which tend to divide their hearts as well as their fortunes? The best security for lasting attachment and for happy intercourse through life, is the assiduous cultivation, so long as they are together, of kindness, forbearance, generosity. It is a mistake to suppose that the natural affections need no cultivation. They are, from the nature of things, subjected to the same laws with any other attachment. The natural relations are only the foundation for attachments. But unfaithfulness to the social relations gradually weakens the strongest natural ties, and sisters even, who have done nothing but cross and render each other uncomfortable, will seek their friendships anywhere rather than with those in whom they find neither sympathy nor consideration.

BROTHERS AND SISTERS.

It is in the relation of brother and sister that the moral influence of woman is more conspicuous than in that between sisters. There her mission is early displayed in restraining the bad passions, in softening the manners, and developing the affections of mankind. The first harmonizing influence to which man is subjected, is the intercourse with his sisters almost from the cradle. His natural desire of society compels him to seek their company, and mingle his sports with theirs. But the doll and the baby-house will not stand the same rude treatment with his tops and hobby-horses, and unless he can make some treaty with them he cannot get them out to see him make his dam, and sail his ship in the gutter. The first condition and law of his intercourse with them then, is the law of gentleness and self-restraint. This moral influence extends not only to manners but to sentiments. The boy, by associating exclusively with his own sex, becomes not only rude in manners, but coarse in his sentiments, and gross in his tastes. Thus the first defence is thrown down, which God has built up around his principles and his morals. He is more open to the approach of vicious associates, he may be farther initiated into their ways before he is aware of their dangerous influence. The nicer moral perceptions of the female mind are usually the first to descry the signs of approaching peril, and a different relation gives the sister the power of a more frank and emphatic admonition than the parents enjoy. There is scarcely a more interesting sight on earth, than a brother and sister in the bloom of life, united by true affection, and true to all those duties and attentions which they mutually owe each other. And candor compels me to confess that failure is most seldom on the sister's part. There is a generosity and self-sacrifice of sisters to advance the interests of a brother, which I fear is not often reciprocated. I could fill more than one lecture with instances which have come to my personal knowledge, in which sisters have nobly contributed their all to raise a brother to the advantages of a liberal education, and thus to elevate him to eminence, to station, and to wealth.

THE GOOD WIFE.

The good wife! How much of this world's happiness and prosperity is contained in the compass of these two short words! Her influence is immense. The power of a wife, for good or for evil, is altogether irresistible. Home must be the seat of happiness, or must be forever unknown. A good wife is to a man wisdom, and courage, and strength, and hope, and endurance. A bad one is confusion, weakness, discomfiture, despair. No condition is hopeless when the wife possesses firmness, decision, energy, economy. There is no outward prosperity which can counteract indolence, folly, and extravagance at home. No spirit can long resist bad domestic influences. Man is strong but his heart is not adamant. He delights in enterprise and action, but to sustain him he needs a tranquil mind, and a whole heart. He expends his whole moral force in the conflicts of the world. His feelings are daily lacerated to the utmost point of endurance by perpetual collision, irritation, and disappointment. To recover his equanimity and composure, home must be to him a place of repose, of peace, of cheerfulness, of comfort; and his soul renews its strength and again goes forth with fresh vigor to encounter the labors and troubles of the world. But if at home he find no rest, and there is met by a bad temper, sullenness, or gloom; or is assailed by discontent, complaint and reproaches, the heart breaks, the spirits are crushed, hope vanishes, and the man sinks into total despair.

TEMPERANCE.

The following Resolutions were passed last week, on board the Steamer Portland:

Resolved, That we feel highly gratified that the Cumberland Steam Navigation Company, have caused the sale of intoxicating liquor on board their boats to cease, and that we doubt not they will be amply rewarded by the approbation of their consciences, and the increasing patronage of a virtuous community.

Resolved, That we hail the formation of Societies, consisting of Reformed Inebriates, as a new era in the Temperance reform, bright with promise, and that we bid them God speed, until every Inebriate in our land shall be reclaimed.

Resolved, That, in our judgment, the cause of Temperance is, pre-eminently, the cause of humanity and of benevolence, and that as such, it deserves and should receive the countenance and support of every well-wisher of his race.

AMISTAD NEGROES.

A Correspondent of the 'Puritan,' in a letter from Hartford, makes the following remarks which deserve consideration:

The anti-slavery convention and fair was held two days. The Mendians were here a part of the last day. To me it seems that our anti-slavery friends are injudicious in making such a parade and public use of these negroes. If the moral improvement of these men is their object, they are taking the wrong way to promote it. These men are human, and must be seriously injured by such an inflation of their vanity. If their friends were a little more moderate in puffing their vanity, and would bestow a part of their attentions upon our colored people in the city, it might be as well. The excitement, however, raised by the presence of these negroes, was not as great as in times past.

WASHINGTON TEMPERANCE SOCIETIES.

A holy name, applied to a worthy object. If our great political Father can look down upon this lower world, and take knowledge of what is passing here, he will feel himself honored by the application of his name, to a Society formed for purposes so truly benevolent. *Washington* Temperance Societies are designed for the benefit of drunkards. None are admitted except those who need reformation; the members bind themselves to watch over each other; they respect the drunkard, and pity him, and endeavor to raise him from his degradation; and they allow of no sectarian designs. We bid them God speed. Brethren, persevere. You are engaged in a holy cause. You will make the poor, drunken, cruel sot, a kind parent. You will fill his heart also with joy. For God's sake and for man's persevere. The blessing of heaven will rest upon you. And now we pray, that the spirit of sectarism, that foe of all Societies, may never get in among you, to disturb and disband you. Adhere closely to one object,—the reformation of the drunkard. And we beseech the clergy, not to attempt to make sectarian capital out of your Association. Spoil it not. Let it be always what it professes to be, and nothing else,—The Washington Temperance Society.—*Trumpet.*

TO MINISTERS, DIVINITY STUDENTS, &C. The Subscribers have constantly for sale at the lowest prices, at wholesale and retail, an extensive and valuable assortment of *Theological Works*, English and American editions, Works o *Standard Literature*, New publications of the day, Medical Works, *London and American Stationary* of the best quality. Below will be found a list of some of the most important works, viz., Southey's works of Cowper—Richard Baxter, Jonathan Edwards, Richard Hooker, Chillingworth, Leighton, Charnocke, Leland, Doddridge, John Calvin, Bishop Beveridge, Bishop Butler, Romaine, Thos. Scott, Goodwin, Greenhill, Adam Clarke, Hall, Berkley, Hervey, Wesley, Chalmers, Magee, Dwight's Theology, Dr Bloomfield's Greek Testament with English Notes, Townsend's Bible, Barnes's, Jenks's, Scott's and Henry's Commentaries on the Bible, Encyclopædia of Religious Knowledge, Dr Webster's New Dictionary, Author's Classical Dictionary, &c., &c. with many others too numerous to mention. 1000 volumes of Moral and Religious books suitable for Town, Parish, Sabbath School Libraries, or Family reading. *Mitchell's Map of the World on Mercator's Projection, Mitchell's Map of the United States*, each handsomely colored and mounted. A general assortment of *Classical* and *School Books*, of the latest and most approved editions. Harper's publications received as soon as issued. Booksellers, Merchants, School Committees, Libraries, &c., supplied on fair terms.
TAPPAN & DENNET, 114 Washington st. m 22

JENKS & PALMER, Publishers and Booksellers, 131 Washington street, Boston. Furnish Country Traders, Towns, School Committees and teachers on fair terms. J H JENKS.
june 6 G. W. PALMER.

BEAN'S ADVICE.—Clergymen and others will find this instructive and useful work, at the usual low price, at the Office of the Christian Register. m 1

VALUABLE UNITARIAN BOOKS, for Parish Libraries.
Noyes' Translations of the Prophets, 3 vols 12mo
Carpenter's Harmony of the Gospels, 8vo
Buckminster's Works, 2 vols 12mo
Noyes' Translation of Job, 12mo
Palfrey's Sermons, 12mo—Parker's Sermons, 12mo
Ware's Discourses on the Offices of Christ, 12mo
Palfrey's Lectures on the Jewish Scriptures, 2 vols 8vo
Worcester's Last Thoughts on Important Subjects, 12mo
Norton's Statement of Reasons for not believing the Trinity
Whitman's Letters to Universalists 12mo
Causes and Evils of Contention, by Dr Noah Worcester
Unitarian Tracts, 14 vols, 12mo
Ware's Life of the Savior, 18mo
Greenwood's Lives of the Apostles, 18mo
Freeman's Sermons 12mo
Ware's Sunday Library, 4 vols 18mo
Bulfinch's Contemplations of the Savior, 12mo
Ware's Selections from Dr Priestley, 12mo
Burnap's Lectures 12mo—Christian Layman 12mo
Norton's Genuineness of the Gospels
Lives of Eminent Unitarians 12mo
Channing's Works, 5 vols 12mo
The Unitarian, edited by Rev. B. Whitman 8vo
Unitarian Advocate, 6 vols 12mo
Christian Examiner, 29 vols 8vo
Scriptural Interpreter, 7 vols 12mo
Unitarian Miscellany, edited by Rev Messrs Sparks and Greenwood, 6 vols 12mo
Dewey's Sermons, 3 vols 12mo
The above list, comprising 100 volumes, published at one hundred and forty dollars, will be sold for the low price of $80.
JAMES MUNROE & CO.
Publishers and Importers of English Books,
my 29 134 Washington street.

MEDICAL WORKS.—For sale at TICKNOR'S corner of Washington and School streets, a complete assortment of Medical Books, among which the following late editions have lately been received.—United States Dispensatory—Marshall Hall's Practice, edited by Dr.'s Bigelow and Holmes—Paxton's Introduction to the Study of Human Anatomy, with illustrations and additions, by Winslow Lewis, Jr, M. D.—Library of Practical Medicine, containing diseases of the nervous system, diseases of the organs of respiration, digestive, urinary, and uterine organs, fevers, inflamations, cutaneous diseases, &c &c.—Stoke's and Bell's Practice—Cooper's Surgical Dictionary—Billard on the Diseases of Infants—complete Works of John Hunter, in 4 vols., with a memoir of the author—Nistar's Anatomy, edited by Pancoast—Surgery—Paine's Medical and Physiological Commentaries—Dunglison's New Remedies—Hosack's Practice of Physic—Green on the Skin—Plumbe on the Skin—Robertson's Practical Treatise on the Teeth—Solly on the Human Brain—Jahr's Work on Homeopathy—Currie's Treatises on do—Lee on the Diseases of Women—Blake on Delirium Tremens—Dunglison's Medical Dictionary—Do. on Human Physiology, &c. &c.
N. B. All the late English Medical Works are received every month, and orders sent regularly per the steamers. m 29

VALUABLE THEOLOGICAL LIBRARY.—The Library of the late Rev. Wm. Bradford Homer, containing many valuable Works—amongst which are Jeremy Taylor's Life of Christ, folio; Chalmers's Works, 8vo; Dwight's Theology, 4 vols Robert Hall's Works, 3 vols; Hall's Contemplations, 8vo; Owen on the Hebrews, 4 vols; Cruden's Concordance, 8 vo; Paley's Works, 8 vo; Reid's Essay on the Human Mind; Calmet's Dictionary, 8vo; Stuart on Hebrews; Stuart on Romans.
Also, upwards of 4000 volumes of Miscellaneous Works, viz: complete sets of Ree's Cyclopædia complete sets Edinburg do; New York, North American and American Quarterly Reviews; Christian Examiner; Silliman's Journal; Michaux's Sylva; New England Farmer; Asiatic Researches; The Harleian Miscellany; Transactions of the American Academy, and American Philosophical Society; Wood's Athenæ Oxonienses; Watt's Bibliotheca Britannica, 4to; Camden's Britannia: Purcha's Pilgrimage; Ralegh's History of the World; Beloes's Anecdotes of Literature and Scarce Books; Rapin's History of England; Hutchinson's History of Massachusetts; Machiavel's Works, &c.—just received at the Rooms for the sale of Private Libraries, by LITTLE & BROWN, 112 Washington street. m 29

APPLETON *on Currency and Banking*—Second edition.—Remarks on Currency and banking, having reference to the present derangement of the circulating medium in the United States: by Nathan Appleton—second edition. Price 20 cents at retail, $16 per hundred. This day published by LITTLE & BROWN, 112, Washington street.

LETTER AND BILLET PAPER.—From $1 to $5 a Ream—Ruled and plain. For sale by JOSEPH DOWE 22 Court st. epistf may 15

LADIES' SHOES.—Just received from the manufacturers, Ladies Kid Slips, Kid Ties, Village Lace, Fawn Ties, &c., Slips, Bronze Ties, and Slips, Morocco Ties, Buskins, Toilet Slippers, Gaiter Boots, &c. &c., with a fine assortment of Misses, Children's, Boy's, and Gentleman's Boots and Shoes, of the most approved patterns and quality, at the lowest market prices. THEO. H. BELL, 155 Washington st., opposite the Old South Church. may 22

THE Cheapest Letter Paper ever offered for sale in this city, at 2$ per ream.—An excellent quality of Letter Paper at the extremely low price of $2 *per ream.* For sale by THOMAS GROOM & CO., Stationers, 82 State street. 6t may 22

THE TRINITY EXAMINED.—Trinitarian Tenet not a doctrine of Revelation but of Human Invention, by one who has searched the Scriptures fifty years, pp, 72. This day published by JAMES MUNROE & CO. Importers of English Books, 134 Washington st. m 22

CARPENTER'S HARMONY.—An Apostolical Harmony of the Gospels; founded upon the most ancient opinion respecting the duration of our Savior's ministry, and exhibiting the succession of events in close accordance with the order of the Two Apostolical Evangelists, with dissertations, notes, and maps, second edition, by Lant Carpenter, LL. D. One hundred copies of the above received and for sale on account of the Author's Family, by JAMES MUNROE & CO., Importers of English Books, 134 Washington st. may 29

BURNAP'S LECTURE ON THE SPHERE OF WOMAN.—Lectures on the Sphere and Duties of Woman and other subjects by George W. Burnap, Pastor of the first Independent Church of Baltimore, 12mo. Just published; for sale by JAMES MUNROE & Co. 134 Washington street. m 29

NEW TRACT 165, for April.—Man Born Upright. by Rev. A. B. Muzzey, being Tract 165, of the A. U. A. This day published by the Agents, J. MUNROE & CO. 134 Washington street. m 29

SUNDAY SCHOOL DEPOSITORY, *Manuals for Sunday Schools.*—The attention of Clergymen and Sunday Schools Teachers is requested to the following list of Manuals used in Sunday School instruction.
Allen's Questions, part 1, on the Gospels.
Allen's Questions, part 2, on the Gospels.
Allen's Questions, part 3, on the Acts.
Allen's Questions, on Genesis.
Sunday School Lessons, designed to provide Teachers and Scholars with subjects for study and conversation.
Geneva Catechism—Worcester Catechism—Channing's Catechism.
Service Book, by Rev. James Walker, D. D., with Prayers and Hymns. The best book, for conducting the devotions of Sunday Schools.
Bible Biography.
The above list comprises all the most popular Manuals now used in Sunday Schools.
Also—a great variety of Sunday School Books, selected with care, and adapted to all ages.
N. B. Clergymen, visiting the city, on 'Anniversary Week'—will find every accommodation extended to them, as usual, at the store of the Subscriber.
BENJ. H. GREENE, 124 Washington st., corner of Water street. may 22

OLD SUNDAY SCHOOL DEPOSITORY,
124 Washington street.
BENJ. H. GREENE, 124 Washington street, corner of Water street, would invite the attention of all interested in Sunday Schools, to the following excellent list of Books for Libraries &c, most of which were selected by experienced Sunday School Teachers.
The series of Books which heads this list, and entitled 'The Sunday School Library,' is in course of publication, and is done up in the style of Harper's Boy's and Girl's Library. It is got up expressly to meet the wants of the Sunday Schools connected with Unitarian Churches, and meets with great approbation.
The Sunday School Library.
The following volumes are now published.
No. 1.—A Gift from my Teachers: designed to teach me how to become wise and good.
No. 2.—The Pathway of the Savior: designed for Sunday School Libraries, and Bible Classes. By a Friend of Children.
No. 3.—My Guiding Star: being a choice selection of Prose and Poetry, on Sacred Subjects.
No 4.—Sacred Allegories, translated from the German.

School Boy School Girl Caleb in Town Caleb in the Country Path of Peace Jonas's Stories Jonas a Judge	Abbot's.
Strive and Thrive Sowing and Reaping Who shall be Greatest Hope on, Hope ever	Mary Howitt's
Week Day Religion Young Man's Assistant Young Lady's Aid The Sunday School Helps to Young Christians Memoir of Bernard Whitman	Jason Whitman's
Child's Museum Innocent Poetry Early Rising Little Truths Rational Dame Pleasing Moralist Village Poems Polar Scenes Edward, the Sunday Scholar Eleanor Moreland Merchant's Widow, (new) Bible Chronology Holland's Elizabeth Leslie's Birth Day Stories Charlie's Discoveries Natural History Quadrupeds Abbot's Young Christian The Seasons Jewish Wars Cedars of Lebanon The Girl's Book Greenwood's Sermons to Children Casket of Gems The Evergreen Parley's Bible Stories Stories by Miss Sedgwick Lives of Foreigners	Parley's Sun, Moon and Stars Pleasing Moralist To the Children of Suffolk Street Chapel The Annualette Calender of Nature Child's Museum All Parley's Books Scripture Geography Summer Day Book Leisure Hour Book One Eyed Dick Lives of Daniel—Elijah—Elisha—Elisama—Saint Paul—Saint Peter, &c. Susan Ellmaker Procrastination Ramble's Spain Ramble's England Past Days Elnathan Grandfather's Chair Famous old People Boy's Talisman Boy in Prison Disobedient Children Hebrew Customs, &c. &c.
may 8

THE VESTRY SINGING BOOK—Being a Selection of the most popular and approved Tunes and Hymns now extant; designed for Social and Religious Meetings, Family devotion, Singing Schools, &c. Compiled by Asa Fitz and E. B. Dearborn.
We earnestly commend to Clergymen now in this city this collection of sacred tunes and hymns, arranged in a very convenient and compact form, suitable for the pocket. It cousist chiefly of the most noted, popular, and admired airs, such as have, for their excellence and adaptedness, been in most constant use among our christian churches for many years past. The music is set to four parts, two trebles being on the same staff. Three or more hymns for each tune have been selected from Watts and other sacred poets, *and placed with the music*, so as to have the notes and words of all the hymns *constantly together*; thereby saving the trouble and inconvenience of holding two books, and keeping the mind wandering between two objects. For social and religious meetings, whether in the church vestry or at home, this collection is of the greatest value.—*Bay State Democrat.*
From Rev. Prof. Briggs.
I highly approve of the plan and execution of your work, which furnishes a selection of choice hymns and tunes, both contained in the same book, and visible to the performers at the same time. This I consider an improvement of great value, as it will secure uniformity In the manner of singing some of the old and justly approved tunes, many of which, on the account of the numerous altercations made in them by different compilers of music, have now almost entirely gone out of use in our vestry meetings. Yours truly,
Middleborough, May 20, 1841. A. BRIGGS.
This day published by SAXON & PEIRCE 133 1-2 Washington street.
Copies furnished to Clergymen and others for examination. m 29

CLERGYMEN AND OTHERS, visiting this city during the Anniversaries are respectfully invited to call at 133 1-2 Washington street, and examine
THE PICTORIAL ILLUSTRATIONS OF THE BIBLE
AND VIEWS IN THE HOLY LAND.
SIXTH EDITION OF PICTORIAL ILLUSTRATIONS of the Bible and Views in the Holy Land.—Upwards of 11,000 copies of this work have been sold. Price only two dollars.
'Messrs Saxton & Pierce have published a handsome volume, containing two hundred Pictorial Illustrations of the Bible, and Views of the Holy Land. The engravings are on wood, and many of them fine. They embrace the sketches and representations of the first artists and tourists of ancient and modern times—the Cartoons of Raffaelle, the Frescoes of Michael Angelo, the Pictures of Domenichino, Poussin, Rubens, Guido, Rembrandt, Salvator Rosa, and others, with the Illustrations of Calmet, Light, Montfaucon, Laborde, and many more who have written on the Bible, or visited the countries it describes. The work will be interesting to all who wish to understand the allusions in the Holy Scriptures to the various manners and customs of the East, and to be introduced, by means of pleasing pictures, to the most interesting scenes and places described in the best of Books. We cordially recommend the work to all such, as a cheap and pleasing series of illustrations of eastern scenery and customs, as connected with writings in which all have an interest.—*American Traveller.*
Orders should be addressed (if by mail post paid) to SAXTON & PEIRCE, Publishers, 133 1-2 Washington street. my 22

R. E. DIXON, successor to GEO. H. GAY, Dentist Removed to No. 9 Winter Street. july 18

BOOT AND SHOE STORE.
THEO. H. BELL, 155 Washington street, opposite the Old South Church, has on hand and will keep constantly for sale an extensive and well selected assortment of BOOTS AND SHOES. Care will be taken to have them of the newest fashions, best materials, and at the LOWEST PRICES. Constant personal attention. Every favor gratefully acknowledged.
—Just received—
Ladies' Gaiter Boots—do French Slips and Ties
do Fine kid Slips and Ties
do Fawn and Bronze do do
do Morocco Ties—do Kid Village Lace
do White Satin Slippers
Gentlemen's fine Calf Boots—do Goat and Seal do
do Calf high and low cut Shoes
do Gaiter Boots
Misses' Morocco, Kid and Leather Ties
Children's Morocco, Kid, and leather Boots and Shoes of different colors
Boys' Boots, Bootees and Shoes
And every other description of Boots and Shoes usually kept in a fashionable Boot and Shoe Store. Ladies' Kid Slips and Ties at 50 cents a pair. Persons in want of any article in the above line are requested to call before purchasing elsewhere. 2mis m 27

GREENWOOD'S HYMNS.
JENKS & PALMER have just published the thirtieth edition of 'A COLLECTION OF PSALMS AND HYMNS FOR CHRISTIAN WORSHIP,' by Rev. F. W. P. GREENWOOD.
This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.
The following are some of the societies and towns in which the book is in use, viz.—King's Chapel, (Rev. F. W. P. Greenwood;) Hollis street Society (Rev. J. Pierpont;) Second Society (Rev. C. Robbins;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr Channing;) Boston. Church of the Messiah New York (Rev. Dr Dewey;) Cambridge, East Cambridge, West Cambridge, Cambridge Port, Roxbury, Milton, Dorchester, Chelsea, Marshfield, Watertown, Brookfield, Brighton, Weston, Lowell, Lexington, Newburyport, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Ashby, Andover, Dover, Northboro', Bedford, Ipswich, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Mass. — Portsmouth, Walpole, N. H. — Portland, Hallowell, Augusta, Bangor, Castine, Me.—Hartford, Conn. —Providence, Newport, R. I.—Brattleboro' Vt.—Richmond, Va.—Savannah, Geo.—Mobile, Ala.—Alton, Ill. —St. Louis, Mo.—Louisville, Ky.—and many other places in New England and the Southern and Western States.
The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns. No farther alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington street (up stairs.) j 6

AT REDUCED PRICES.
SELECTIONS from the Works of Jeremy Taylor, with some account of the Author and his writings.
Resolves, Divine, Moral, Political, by Owen Feltham, with some account of the Author and his writings.
Select Sermons, by Hugh Latimer, with some account of the Author and his writings.
Eutopia and History of King Richard 3d, by Sir Thomas Moore, with some account of the Author and his writings.
Discourses on the offices and character of Jesus Christ, by H. Ware Jr. 2d edition.
Hints on Extemporaneous Preaching, by H. Ware Jr, 3d edition, enlarged.
An Apology for the Bible, in a series of letters, addressed to Thomas Paine, author of a book entitled 'The Age of Reason, part the second, being an investigation of true and fabulous Theology.' By R. Watson, D. D. F. R. S.
Dissertations and Discourses on the Spirit and Evidences of Christianity.
Meditations for the afflicted, sick and dying.
Biography of distinguished Reformers, and History of the Reformation in the 16th century from Rees' Cyclopedia.
The Nature and Design of a Christian Church, by the late Rev. Joseph Lathrop, D. D., 4th edition, with remarks on the Lord's Supper by another hand.
Maundrell's Journey from Aleppo to Jerusalem, A. D. 1697, to which is added an account of the author's journey to the banks of the Euphrates, at Beer, and the country of Mesopotamia. First American edition. For sale by SIMPKINS, Tremont Row. m 22

PICTORIAL WORKS.—The Pictorial Bible, 3 vols.
Pictorial History of Palestine, by the 'Editor of the Pictorial Bible,' 2 vols.
La Trobes Scripture Illustrations, 4to.
Life of Christ, embellished with seventy wood engravings after celebrated masters.
Bunyans' Pilgrims Progress, with life of the Author, by Josiah Conder—twenty five engravings, 8vo, do do do, with notes by Scott, 8vo. Imported and for sale by LITTLE & BROWN 112 Washington st. m 22

MILLER'S SCRIPTURE HISTORY.—Scripture History with the lives of the Apostles, &c., designed chiefly for the improvement of Youth, by E. Miller, embellished with upwards of two hundred engravings and an elegant frontispiece, 3 vols.
Lothians Scripture Maps for Pocket Bibles. For sale by LITTLE & BROWN 112 Washington st. m 22

JAMES MUNROE & CO.
IMPORTERS OF ENGLISH BOOKS,
134 Washington street.
All orders for English Books promptly executed.
feb 6 1stf

LADIES GAITER BOOTS.—A beautiful article of Ladies Gaiter Boots, with a fine assortment of Ladies Shoes. Just received and for sale at THEO. H. BELL'S 155 Washington Street, opposite the Old South Church.

PALFREY'S LECTURES.—Academical Lectures on the Jewish Scriptures and Antiquities, by John Gorham Palfrey, D. D., Professor of Biblical Literature in the University of Cambridge.
Vol. 1. Containing the Pentateuch.
Vol. 2. Containing Genesis and the Prophets.
For sale by JAMES MUNROE & CO., Importers of English Books, 134 Washington st. Subscribers who have not already received their volumes are requested to send in their names. may 22

MISS MARTINEAU'S NEW WORK.—Tales for the People and their Children, The Letters at Home by Harriet Martineau, just published; for sale by JAMES MUNROE & CO. 134 Washington street. m 29

SUNDAY SCHOOL BOOKS.—For sale by JAMES MUNROE & CO., a large assortment of Books suitable for Sunday School Libraries, which will be sold at the lowest cash prices. Among the more recent are—
Scenes in Nature—Pleasures of Taste
Burnap's Lectures to Young Men
Fox's Hints to S